¶ The epistles and Gospels for euery Sonday and holy day throughout the whole yeare, After the vse of the Church of England.

Tanner

1565. 496

¶ Imprynted at Loudon by John Audeley, dwellyng in litle Britaine streete, beyonde Aldersgate.

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BIBLIOTHECA ANGLICANA

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BIBLIOTHECA·BODLEIANA·

¶ The fyrste Sondaye in Aduent.

¶ The Epistle. Rom. xiii.

OWe nothinge to anye man, but thys, that ye loue one another. For hee that loueth an nother, fulfylleth the lawe. For these be the commaundementes: Thou shalte not commit adulterye. Thou shalte not kyll. Thou shalt not steale. Thou shalte beare no false witnes. Thou shalt not lust, and so forth (if there be any other commaundement) it is al comprehended in this sayinge: namelye loue thy neyghbour as thy self. Loue hurteth not his neighbour, therfore is loue the fulfilling of the law. This also we knowe the season, howe ỳ it is time that we should now awake oute of sleepe, for now is our saluatiō nerer then whē ye beleued it. The night is past, the day is cōme: Let vs therfore cast awaye ỳ dedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it were in the daye lighte, not in eating and drinking neyther in chamberyng & wantōnesse, neither in strife & enuying: But put ye on the Lorde Iesus Christe. And make no prouision for the flesh, to fulfyll the lustes of it.

¶ The Gospell. Math. xxi.

1 And when they drewe nyghe to Jeru-
salem, and were com into Bethphag
vnto mount Oliuet, thē sent Jesus .ij. disci-
2 ples, saying vnto them: go into the towne
that lieth ouer agaynst you, and anon ye
shall fynd an Asse bound, and a colt wyth
her, lose them and bring them to me. And
3 if any man say ought vnto you, say ye, the
Lord hath nede of them, & straycht waye
4 he will let them go. All this was don that
it myght bee fulfilled whyche was spoken
5 by the prophet saying: tel ye the daughter
of Sio, behold the king cōmeth vnto thee,
meke sitting vpon an Asse and a Colt, the
6 sole of the Asse vsed to the yoke. The disci-
ples went, and did as Jesus commaunded
7 them, & brought the Asse and the Colt, and
put on them their clothes, & set him there-
8 on. And many of ỳ people spred their gar-
ments in the way. Other cut downe braū-
ches from the trees. and strawed them in
9 the waye. Moreouer the people that went
before, & they that came after cryed saying
Hosanna to the sonne of Dauyd: Blessed
is he that cōmeth in the name of the lord,
10 Hosanna in the highest. And whē he was
come to Jerusalem, all the City was mo-
11 ued, saying who is this? And ỳ people said
thys is Jesus ỳ prophet of Nazareth, a city
12 of Galile. And Jesus went into the temple

of

The contents.

The historie of Christ entringe into Hierusalem, where is proponded.

1 The commaundement of the lorde geven to two disciples for bringinge of the asse.

2 Why the lorde wolde vse the ministerie of asse, that the prophecy myght be fulfilled.

3 The studie of the disciples, and of the multitude for the glorifienge of Christ.

4 The commotion of Jerusalem at Christes entringe in.

5 Christ goinge into the temple.

6 The castinge out of the bwyers & sellers, and ye reason of his doinge out of the scripture.

Where Jesus perceaued that the people wolde make him kinge, he departed into a mountaine himselfe alone. John 6. How agree it to worthy the enquiry, what now he intaunt he entre.

Solutio.

Now he is solemne pompe to declare vnto vs what joy unto Christ he died. Heb. 12. For the joy that was sett before him, he endured ye crosse, & despised the shame.

This joy ymagined in three respects.

1 Touchinge the glorie of his kingdome more illustrated by his obedience then deformed by the first mans disobedience. Rom. 5. 19. For as by one mans disobedience manie were made sinners soe by that obedience of that one shall manie also be made righteous. Heb. 10. 7. Psal. Loe I come in the rowlle of the booke it is written of me that I should doe thy will o god. Mat. 3. 15. Suffer it to be so now for so it becometh vs to fulfill all righteousnes. John 4. 34. My meate is that I may doe the will of him that sent me and finish his worke.

2 Of the salutation of all the earth, as all the sinnes were layed vpon him soe we all in like case must of his joy.

3 The steadines of Christes obedience. John 11. 56. Of the Jewes that came to feast in Jerusalem, see yt semed.

Applicatio.

We must be of like affection. 2 Cor. 9. Of euerie man wisely as he purposeth in his hart soe let him geue not grudgingly, or of necessitie &c. Deo gratias hil. miles minerauit & numeris magnitudinis. Jeremy. Christe redde nos tuis precibus. Tales & similes fuderis pro nobis tuis fecit mater Prophetarum.

Asmam alligatam, & fullu cū ca ad tgest two ppos
ple hre inuent. Jews ꝓsēd to tge burden of ye Law. 2
Gentiles nō E beinge nō E out Law wondred wt tge nō
of tgeire onne E art. Job. 11. 12 Wan ue no borne nō like
a wilde asse colt. Job 39. 5 Wearoas wo hō tge
Lorde tgat J should E start yis doctr? J know not 6
et Psal. 11 Our tongues ure o owne, noe ought b sorde
Phebs. 2. tge ytatt les nō out god ni y worlde. And
sinē are tge libertuet ops o sinne
Rounde. Tgis beholdeth tge miserable seruitude
of sinn ked men. 3 Causes here of.
1 Originall sinne, Rom. 7. J feele anotge Lawe. from
Christ dd tge christ, J se tge sinne I will make you free.
2 Tge cōmittinge of deadlie sinn?
3 From tgese 2 of ruleinge of sinn? Augustin. Omnis
cram no ferre ex mea ferega voluntate. Ex polluntate
libido, ex libidine consuetudo, ex consuetudine necessitas.
Whan b singe bounde nō E tgis tgere cold e worlde
doe serue, most miserably sinde eie bleo.
1 Tge riches m.m. nt, quenquam miseru nisi pau
perem nec facile cum misericordiā putat. 1 Tim. 6. Tgey
tgat would be rich &c. incidit in laqueū &c. in desid. & nocent. homines
2 Ambition, que dominetur alijs, prius seruit.
3 Amaron. Eccle. 7. 27. et 28. J haue compassed about
& &c. And J finde more bitt tgen death tge woman
whose hart is snares & nets & her hands bands
& he tgat is good &c. Tiero. Amille liber ego cui mulier
imperat &c. posuit custodem ostium &c.
4 Gamesters. Drunk.
5 Voluptuous men. Seneca. Nemo liber qui libidini seruit.
Jesse them Christ gaue power tge gates of brasse &c.
Eramus ligati in morte, eramus in seruitute eramus in cap
tiuitate.
1 In morte Reynaut mors ab Adam &c. Rom. 5.
2 In seruitute. Omnis qui facit peccatum seruus peccati Rom. 6.
3 In captiuitate, bonne of captivity ubi gens nemo in tge
state. Tgis is spirituall, nec per fugam vitatur, nec
pecunia redimit, nec morte finitur.
How wo are to decide for o parts to obtaine tgis
liberte?

August. Quem delectat vera libertas a amore mutabilium,
rege liberet appetat. Servitutis enim huius dominatu, no servu
sed amor. Seneca. Sibi seruire grauissima seruitus est. qua
facile est euitare, si desyderiis multa te posse ert. Item.
Vaca, mi lucili, vaca & tibi. meum si, rtb. n. no me'tra
do, sed como do. Applicatio.
In Etnnico hoc animi libertas, et sui cura, xpiane Christi
beneficio a peccati seruitute liberati, in eadem permanere.
Dominus his ofm habet; Quomodo? Christus Domini 10000.
et est plane non tamen sibi sed mihi. Terrebat olim maiestas.
Per hec iumenta diis intelligi peccatores?
et est suma sapientia nostra stultitia, vt hac occasione sapien-
tie sue magnitudinem declararet. Idem dicendu de cuis humili-
te &c. Similia a medico et egroti. vt de fatigo toom. 11.
Egestatis causa est etiam communio sm et vsuros
All this was done. All done by christ, and of Christ yet
fulfillinge of some prophecie. Ecce virgo of a virgine
all this done mat. 1. Behold a virgine Esay. 7. 14. the place
in Bethlem. micah. 5. Egipt. out of Egipt Hos. 11.
Herode killinge yet infants. Jeremy fulfilled Jer. 31. 15.
He left Nazareth to goe to Capernaum neere Zabulon and Neph:
the lande of Zabulon &c. Esay 9. 1. healed yet sicke.
He toobe of infirmities & bare of sinnes sicknesses. Esay 53.
4. John sent to know of christ. resp. The blind receive sight
&c. Esay. Johns preaching before his comming. Behold I sent
my messenger. Malach. 3. the Pharisees sought to destroy
him, he departed from them. Behold my servant &c he shall not
cry. &c. Jonas a figure. et loci multi.
Behold an admiration. Apud Zech. Reioyce greatlie,
o daughter Sion; shout prior, o daughter Jerusalem. &c. Compare
tio nostri status cu patrib. Blessed are yet eyes &c. Abraha
was glad. Cadd. &c. All these were not yet comfort. God providinge
better things for vs. Ja. ob I have not waited for thy saluatio.
1. John 1. That which we have seene &c. All the prophets 1 Pet. 1. 10.
Quid mecke. Christ index salutor.
Christi Medicina.
The benefite of Christs incarnation better then creation.
All power geuen to Christ. Ephes. 1. similia a pi in tuetigabis.
Eternall life and all belonginge to it geuen only Christ.
The study of yt people to entertaine Christ

of God, and cast out all them that sold and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde Doues, and sayd vnto them; It is written, My house shall be called the house of prayer, but ye haue made it a den of theeues. 13

¶ The second Sonday.

The Epistle. Roma. xv.

WHat soeuer thinges are written afore time, they are writtē for our lerning that we through pacience & comfort of the scriptures, might haue hope. The God of pacience & cōsolation, graūt you to be lyke minded on towards another, after the ensample of Christ Jesu. That ye al agreeing together may wt one mouth praise god the father of our Lord Jesus Christ, wherfor receiue ye on another, as Christ receiued vs to the praise of god. And this I sai, that Jesus Christ was a minister of the circumcision for the truth of God to confirme the promises made vnto the fathers: And that the Gentiles myght prayse God, for hys mercy, as it is writtē: For this cause I wil prayse thee among the Gentyls, and sing vnto thy name. And agayne he sayth: reioyce ye Gentiles with his people. And agayne: prayse the Lorde all yee Gentyles,

and laud him al ye nations together. And again Esay sayth. There shalbe the rote of Jesse, and he that shal ryse to raygne ouer the Gentyles: In hym shall the Gentyles trust. The God of hope fil you with al ioy & peace in beleuing, that ye may be ryche in hope through ỳ power of the holi ghost

¶ The Gospell. Luke. xx.

There shalbe signes in the Sunne, & in the Moone, and in the stars, and in the earth, the people shalbe at theyr wits end through despaire. The Sea and the water shall roare, and mens hartes shall fayle them for feare. And for loking after these thinges which shall come on the earth. For the powers of heauen shall moue. And thē shal they see the Sonne of man come in a cloud with power and great glory. When these thinges begin to come to passe, then looke vp and lift vp your heads, for youre redemption drawyth nye. And hee shewed them a similitude: Beholde the fygge tree and all other trees, when they shoote forth their buds, ye see and know of your owne selues, that Sommer is then nye at hand. So likewise ye also (whē ye se these thinges come to passe) bee sure that the kynge. dom of God is nye. Verely I say vnto you this generatiō shal not passe, till al be fulfilled. Heauen and earth shal passe but my

agit de extremo die & fine mundi. Verbis hucc agit:
1 Signa adventus sui ponit. 2 Ipsum adventus sui describit:
3 Hortatur ad vigilationem. 4 Ornat rem similitudine arboris.
5 Certitudinem confirmat, & asseverationem affirmat.
Adventus extremi incertitudo sæpius ante oculos ponitur. vt,
1 Parabola sagenæ missæ in mare. 2 de virginibus. 3 Talentis
& hominis peregrè profecti. Et hæc veluti freno à peccatis hortantur.
1 In quo mira Judicis benignitas apparet. Vid. in extremo medicamentum.
2 Signa terribilia imminentia. Quæ non à patre familias morientur
bonis præmittuntur. &c.
3 Judicis severitas et malignitas. Peccatis superbis resistit: humilibus
autem gratiam conferens. Quod hamatis hebetatis D. Chrysost.
Et verbum multum audiens vitatu carnere [illegible] hoc Spiritu gehennas.
4 Simplex exigendæ rationis conscientia, Deum &c. Dicit enim
omnem scientiam agnoscit, et cognitus dei sit conspicua.
7 Sententia judicis. Ite benite, Benedictio. et maledictio
unde. Ite maledicti terra confiscet ut pro Dathan &c.
8 Damnat prædestinationem et reprobationem Anim. Bernard.
Judicatur nec nisi damnandi gehennæ. Nam [illegible] amat, quod
[illegible] meruit.

Dies Dni mare, quia magna quidem. 2 quia Dns [illegible]
timet.
Exortatur ad vigilantiam. de resurrectione &c.

word shall not passe.

The thyrd Sonday.

The Epistle. 1. Cor. iiij.

LEt a mā thus wise esteme vs, euen as the Ministers of Christ, & Stewards of the secrets of God. Furthermore, it is required of the Stewerds y a man be found faithfull: w me it is a verye smal thynge, y I should be iudged of you, eyther of mās iudgement: no I iudge not mine owne self, for I know nought by my self, yet am not I therby iustified. It is the Lord that iudgeth mee. Therfore iudge nothing before the time, vntyl y lord com, which will lighten thyngs that are hid in darkenes, & ops the counsalles of the harte, and the shall euery man haue prayse of God.

The Gospell. Math. xi

VVHen Jhon being in prisō, heard y 2
workes of christ, he sēt two of his di-
sciples, & sayd vnto hym: arte thou he that 3
shal com, or do we loke for another? Jesus 4
answered & sayd vnto thē: Go & shewe Jhō
again what ye haue heard & sen. The blind 5
receaue their sight, y lame walk, y lepers
are clensed, and the deafe heare, the deade
are raysed vp, and the poore receaue the
glad tidinges of the gospell & happy is he 6
that is not offended by me. And as they de- 7
parted, Jesus began to saye vnto the peo

ple cõcerning Jhon. What wẽt ye out into
the wildernes to se? A rede that is shakẽ wt
8 the winde? or what went ye out for to se? a
man clothed in soft rayment? behold they
that weare soft clothing, ar in kings hou-
9 ses. But what went ye oute for to see? a
Prophet, verely I say vnto you, and more
10 then a prophet: for thys is hee of whome
it is written, behold, I send my messenger
before thy face, whiche shall prepare thy
way before thee.

The fourth Sondaye.

The Epistle. Philip. iii.

Reioyce in the Lord all wayes, and a-
gayn I saye reioyce. Let your softnes
be knowen vnto all men: the Lord is euen
at hand. Be carefull for nothing: but in al
prayer and Supplication, let your petici-
on be manifest vnto God, with geuing of
thanks. And ỳ peace of god (which passeth
al vnderstãding) kepe your harts & minds
through Christ Jesu.

The Gospel. John. i.

19 This is the record of John: whẽ the Je
wes sẽt priestes and leuits frõ Jeru-
20 salẽ, to aske him: what art thou? & he cõfes-
sed and denied not, and sayde playnelye I
21 am not Christ. And they asked him, what
then? art thou Helias? and he sayde: I am
not. Art thou that prophet? & he ãswered

mat. 11. 2.

Quæstio Joannis de Messia per discipulos non sui sed discipulorum suorum gratia.

Responsio 2 gl. tripli { 1 Proponit opera soli Messiæ convenientia, & ad probetur testimonio venit.

2 Accomodat quæ sua ad morbi discussionem. Joan. 5. 36. Beatus quisquis non fuerit offensus in me. Discipuli. Joannis confidebant ab auctoritate & singulari quadam sanctimonia Magistri sui.

Mundi profligatio. Joan. Bapt. in vinculis. Ignis flevit. Timere exilium ventum & tempestas. 2 Quæ raro dubia, non sibi sed aliis utilis. 3. Pia sollicitudo. Ita Paulus laboro &c. ad Philipp. 4 Quæ sit eloquentiæ laus. 5. Charitas ingeniosa, & misericors. Exemplar Christus. Pascha significant nædal &c. 2. Parum in his fortheca &c. the mightier of the people &c. 1 Paulus 2 Cor. 11. Quis infirmatur & ego non infirmor &c.

Christi regis nostri vera &c. Sedis miseræ &c. ex nigritate [illegible] ex mendacitate Principis. ex chamitate Joannis.

3 Imperes [illegible] hamiles.

Beatus qui [illegible] non accipiendum. Ja per beneficio [illegible] 2 quod certabit. Bis miser in humilitate magis in [illegible] tanto pro nobis dolior tanto mihi charior [illegible] 2 Cur Joannes [illegible] fecit flagellari in corde

[illegible] exultiam. maxima sanctissimi Joannis. Exultat 27. Et justum abdete mihi vas bonæ &c. sumo &c. ora pro &c. et tranquete &c. [illegible] nec.

1 A virtutis profecto detegitur. 2 circumferunt omni vento doctrinæ 3 Clericæ cuspidibus &c. armaturæ militiæ.

[illegible] armaturæ [illegible] accomodet [illegible] quæ armorum [illegible] mortem externis militiæ [illegible] fulgentes, mitra tunicæ virtutibus &c. veris bonis tradi sunt.

[illegible] Joannes &c. [illegible] sanctæ sanctitate &c. [illegible] Matthæi. Joannis. Lucæ. Marci. Bernard. Basil. Respons.

1 Comprimere petulantiam carni hostem magis nimis.
2 Imputare cupiditatem radicem malorum 2 Tim. 6.
3 Ad imitationem Christi. quem Isaias appellat virum dolorum. & scientem infirmitatem.
4 Amorem sui expugnare.

Wm Tolin, in prison. Leroi assys his throne &
ob. psal. 89 Righteousnes & Equitie is ye habitatio of thy seate. /
So ye sub question was Lardē bigt adde subscrib. Cystem
Landed.
Abacuc. 1. wasteri pre doest thou Cooke vpon ye transgressors
& hold est thy tonque wn ye wicked deuoureth ye man,
yt is more righteous then he. &c. /
Iere. 1. O Lord thou art righteous if I dispute with thee
yet let me talke with thee of thine vengeable, wherefore
doth ye way of ye wicked prosper? /
psal. 3. Iudat /
ex antiqua exactorip. suis corporis nicolimitatem promisit.
At xpus iam nobilitauit passione sua cruciatus.
Aqua sapor vitis et corpe fergus & decimit.
Sentea de Catone. /
Iudex magistratus de ipso senatore iudicat
plene manifestior.
Ille Test: Azarias Chron. /

Gloria Virtus
Ad gloriā. suppone. Apost. nunc se virtus appellant.
Ut precetes. Apost. precip. gradu, virtus sacrificior.
Cbusost. Aliter.
Pr̄ quamū radicaliter de ipso, quam non cum discreti
ab.
Sc. Deum nisi testimonio, q̄ ad nisi sufficiō ostendi
ut filii Dei.
2 Ia primo. /
1c primo de vita post gratiam. Cent. 3.
de Sum. Saul. de Patientia.
Phocion dicitur. Callicles exclam.
Quarentur regal. Quae precando semel
Nihil, sunt dii. acci, claudi. epm? /

testim. testimonio sue de xpo ostendat. 1 quid necesse sit, 2 quod sit. 3
Quanta sit interrogandi & examinandi discrimina. /

Sed ut fidei religionis fundamentum fidem in xpm. deus
misit ad Judæos Prophetas, ad gentiles Sybillas, &
ad post romæ sch. Basilium, qui, ut lucifer solem,
a pum præcederet. /

Testis integritas & innocentia ad testimonii firmi
tatem plurimum valet. Eccles 37. // Aske noe counsell
of religion of him, that is without religion, nor of justice
of such that hateth not iniquitie, nor of a woman touching
her of whome she is jealous, nor of a coward in matt
ters of warre, nor of a merchant concerning exchange
nor of buyer of the sale, nor of the slouthfull
for anie labor, nor of an idle servant for much busi
nes. Harken not unto these in anie matter of counsell,

testimonio de xpo luc. 3.

Et con. Nonnec. et cæt. & cæteris in hunc car. /
quæ ostendat & sollicita pro sui honore. Sic Jacob
et Esau. Artic. // Item & Rebecca in hora //
tua dicit. quod divinam inquisitionem ipsi //
sperent. Psalm. Et ritus sicut diu, dixit Esaias. Sanctifico
altissimo. // Ezech. 28. Dum de sagacitate, tu tuam
sapientiam in commodo tuæ hurtis lucri. Because of thy
riches / Quia deos facis. /

Cum sic ultimum finem faciat, se superna diligimus. da ad
versitate ut qui in rep. no nomen. sed officium requisi
tionis. /

2 Et ne iniam gloriæ gravent. /

3 Ingrati; immemor beneficiorum dei, ac si servitus ei conveniret
Deut. 32. Fruere ingenio tuo, the riches of mine
have made it me selfe. All Egypt a stuffe of reede
to the house of Israell.
Flamo nigrantium, deus principium causa. / Josephus.
Deus. 4. Deus gladium habet in manu sine qua nos impugnare
Concordio. / Et Judæi. 22 ere me eglet. Deus gladium possidet
. machabeorum mater. 2 cap. 7. /
Bonis et malis dominio deus præbat. /

Ista in Joanne miracula.
1 Vitus et cultus asperitas.
Desertu dom9: pestis cibaria: lex 9 hunc: mensa
Cocustae: familia solitudo.
a: Causa huius vitae Joannis mortis.
1 Quia legatio penitentia. vt Esaias 40
vnde missus dicit ad declarandu claritatem gestiens.
2 ad auctoritatem, et sanctitatis exemplum concitandam.
3 a Ad negotia carnis petulantia cohercenda.
Tobiae 6. pisces.
Flamen baptistam nec postremus Cocus Angelus
posuit, cu ad Zachariam ei9 patre dixit.
Erit ei gaudium et exultatio: multi et si tamen
non videbit.
Qui de carnis nequitia vita vitia.

2 Solitudo. ne fama maculabat.
Talis fere horae ejus solet, qualis ij sunt
quos Cu versant. Prv: 13 qui cum sapientibus ambulat
sapiens erit, amicus stultorum similis efficietur.
Eccles 13. qui tetigit picem coinquinabitur a
vnde 9 mundabitur a vicio. Terra mi terra absconde
Sentecta. Ambr: lux: mundo vero crudelis
et nihil videt, quia ibi houstus. Et quasi
quid nobis praecipue vitandu existimat, quod tutum.
Chrys: Rarae mundi habet, vt quotidie
bonis malos conjungit. nos ex bonis malis
ex malis bonos facit.
Quis sibi sit solitudinis.

3 Rel: Coelestis pluebat. Cu quo Deus est mens minus
est sol, qui am cu solus. Chrys: arbor mista
via est.

1 Exemplo ejus ostenso ad Coc, 1 praedicationis
ar gumentum.

no. The sayd they vnto him: what art thou 22
that we may geue an answere vnto them
that sent vs: what sayest thou of thy selfe:
He sayd I am the voyce of a crier in ỹ wil- 23
dernes, make straight the way of the lord
as sayd the prophet Esay. And they which 24
were sent, were of the Pharises, and they 25
asked him, and sayd vnto him: why bapti-
sest thou thē, if thou be not Christ, nor He
lias, neither that prophet? Iohn answered 26
them, sayinge: I baptise with water, but
there standeth one among you, whom ye
know not, he it is, which though he came 27
after mee, was before me, whose shoolat-
chet I am not worthye to vnlose. These 28
things were done at Bethabara beyond
Iordayne, where Iohn did baptise.

¶ The Epistle on Christenmasse
daye. Heb. i.

GOd in tymes past diuerslye and many
wayes spake vnto the fathers by pro-
phetes, but in these last dayes he hath spo-
ken to vs by his owne sonne whō he hathe
made heire of al things, by whome also he
made the world. Which sonne beyng the
brightnes of his glory, & the very image of
his substaunce, ruling al thinges with the
word of his power, hath by his own persō
purged our sinnes, & sitteth on the ryghte
hand of the maiesty on hye, being so much

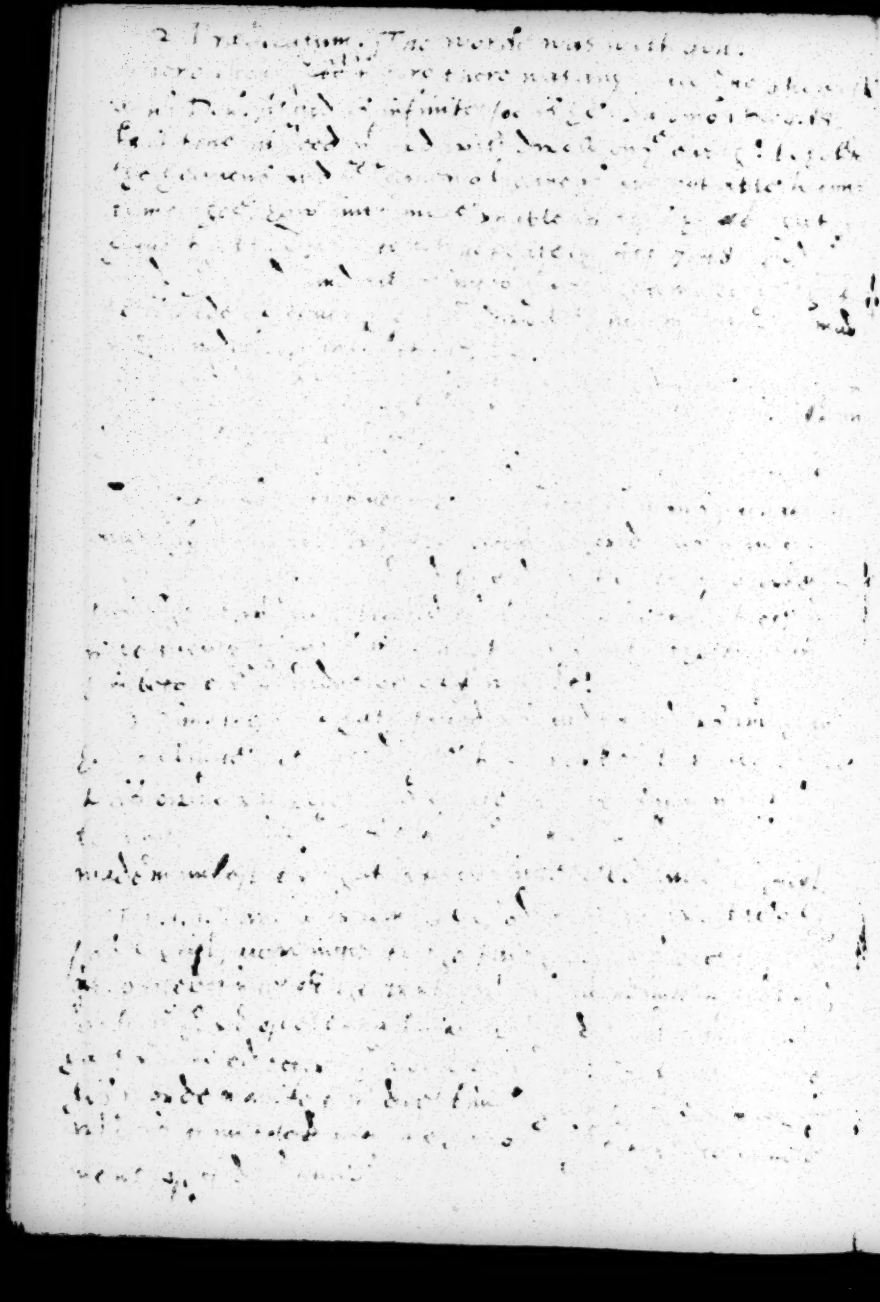
more

more excellent then the angels, as he hath by inheritaunce obtayned a more excellēt name thē they. For vnto which of ỹ angels said he at any tyme: Thou art my Sonne this day haue I begottē thee: And again, I will be his father, and he shal be my sōne. And againe, when he bringeth in the first begotten sonne in the world, he sayth: and let al the Angels of god worship hym. And of the angels hee sayth: Hee maketh hys angels spirites, and his ministers a flame of fyre. But vnto the Sonne he sayth: thy seate (O God) shalbe for euer & euer. The scepter of thy kyngdome is a right scepter Thou hast loued righteousnes & hated iniquitie, wherefore God euen thy God hath annoynted thee with the oyle of gladnes aboue thy felowes. And thou Lord in the beginning hast layd the foundacion of the earth: & the heauens are the workes of thy hāds. They shal perish, but thou endurest And they al shal wax olde as doth a garment, & as a vesture shalt thou chaūge thē, & they shalbe chaunged. But thou art euē the same, and thy yeares shal not fayle.

The Gospell. John. i.

In the beginning was the word, & the woorde was with God, and God was, the word. The same was in the beginning with God. Al things were made by it, and

without



without it was made nothinge that was
4 made. In it was life, and the lyfe was the
lyght of men, and the lyght shineth in the
5 darkenes, and the darkenes comprehended
6 it not. There was sent frō god a mā whose
name was John. The same cam as a wit-
nes, to beare witnes of the lyght, that all
8 men through hym myght beleue. He was
not that lyght, but was sent to beare wyt-
9 nes of the lyght. That lyght was the true
light, which lyghteth euery man that com-
10 meth into the world. He was in the world
and the world was made by hym, and the
11 world knewe hym not. He came amonge
his owne, and his owne receiued hym not.
12 But as manye as receiued him, to them
gaue he power to be the sonnes of God, e-
13 uen that beleued in his name: which were
borne, not of bloud, nor of the wyll of the
flesh, nor yet of the wil of man, but of god.
14 And the same word became flesh, & dwelte
amonge vs, and we sawe the glory of it, as
the glorye of the onelye begotten sonne of
the father, full of grace and truth.

¶ On S. Steuens daye.

¶ The Epistle. Actes vii.

AND Steuen beynge full of the holye
Ghost, looked vp stedfastlye with hys
eyes into heauen, and sawe the glory of god

and

and Jesus standing on the right hād of god and sayd: beholde I see the heauens open, and the sōne of man standing on the right hande of God. Then they gaue a shout wyth a loud voyce and stopped their eares and came vpon hym all at once, and cast hym out of the city, & stoned him And the wytnesse layde downe theyr clothes at a young mans feete, whose name was Saul And they stoned Stephen callyng on, and sayinge, Lorde Jesus, receaue my spyryte. And he kneled downe & cryed wyth a loud voice: lord, lay not this sin to their charge. And when he had thus spokē he fel a slepe

¶ The Gospell. Math. xxiii.

BEholde, I sende vnto you prophetes and wyse mē & Scribes, and some of them ye shall kyll & crucify: & som of them shall ye scourge in your Synagoges, & persecute them from cyty to city, that vppon you maye come all the righteous bloude which hath ben shed vpō the earth, frō the bloud of righteous Abel vnto the bloud of Zacharias the sonne of Barachias, whōe ye slew betwene the Temple & the aulter. Verely I saye vnto you, all these thinges shall come vpon this generation. Jerusalē, Jerusalem, thou that kyllest the prophets and stonest them which was sēt vnto thee: how often would I haue gathered

thy

thy children together, euen as the hen gathereth her chickens vnder her winges and ye would not: Behold youre house is left vnto you desolate. For I say vnto you ye shall not see me hence forth tyll that ye saye: Blessed is hee that commeth in the name of the lord.

¶ On S. Jhon Euangelistes. day

The Epistle. 1. Jhon. i.

That which was from the beginnyng which we haue sene with oure eyes, whyche wee haue looked vppon, and oure handes haue handeled of the worde of lyfe, And the life appeared, & we haue sene and beare wytnes & shewe vnto you that eternal lyfe which was with the father and appeared vnto vs. That which we haue seen & heard, declared we vnto you, that ye also maye haue felowshyp with vs, & that our felowshyp maye be wyth the father & his sone Jesus Christ. And this we write vnto you that ye maye reioyce, & that youre ioy may be full. And this is the tidinges whiche we haue heard of hym and declare vnto you, that God is light, and in him is no darkenes at all. If we saye that we haue felowshyp wyth hym, & walke in darkenes, wee ly, and do not tel the truth. But and if we walke in lyght, euen as he is in light, then haue

haue we felowship wyth hym, & the bloude of Jesus Christ his sonne clenseth vs from all synne. If we say we haue no synne, we deceiue oure selues, and the truth is not in vs. If we knowledge our synnes, God is faythfull and iust to forgeue vs our syns, and to clense vs from all vnrighteousnes. If we saye we haue not synned, wee make hym a lyer, and his word is not in vs.

¶ The Gospell. Joh. xxi.

JEsus sayd vnto Peter, folow thou me. Peter turned about, and sawe the disciple whom Jesus loued, folowing (which also leaned on his brest at supper and said: Lorde, whiche is hee that betrayeth thee) when Peter therefore sawe him, he said to Jesus: Lorde what shall he here do? Jesus sayde vnto hym: if I wyll haue him to tary till I come, what is that to thee? folowe thou mee. Then went this saying abroad among the brethren, that ỳ disciple should not dye, yet Jesus said not to him he shall not die, what is that to thee? The same disciple is he that testifieth of these thynges, and wrote these thinges, and wee knowe that his testimony is true. There are also many other thinges which Jesus dyd, the which if they should be writtē euery one, I suppose the world coulde not contayne the

books

bookes that shoulde be wrytten.

¶ On the Innocentes daye.

¶ The Epistle. Apoca. xiii.

I Looked, and lo a Lambe stode on the mount Syon, and with hym an hundreth and foure and fortye thousande, hauing his name and his fathers name written in their foreheades. And I hearde a voyce from heauen, as the sound of many waters, & as the voyce of a great thunder. And I heard the voice of harpers harping with their harpes. And they song as it wer a newe song, before the seat, & before the foure beastes, and the Elders, and no mā could learn the song, but the C. xliiii. thousand, which wer redemed from the earth. These are they which wer not defyled with women, for thei are virgins. These folow the Lābe whether so euer he goeth, these were redemed from men, being the fyrste fruits vnto God, & to the Lābe, & in theyr mouthes was found no guyle, for they are without spot before the throne of God.

¶ The Gospell. Math. ii.

THe aungel of the Lorde appeared to Joseph in a sleepe saying: aryse, and take the child and his mother, and fle into Egipt, and be thou there tyl I bryng thee worde. For it wyll come to passe that He-

rod

Iob shal seeke the child to destroy him. So when he awoke, he toke the childe and hys Mother by nyghte, and departed into Egypt, and was there vnto the death of Herod, that it mighte bee fulfilled whyche was spoken of the lord by the prophet, saying: out of Egypt haue I called my sonne. Then Herod when hee sawe that hee was mocked of the wise men, he was exceedyng wroth, and sent forth men of warre, & slew al the chyldren that were in Bethlem & in al the coastes (as many as were two yeres old or vnder) accordyng to the tyme which he had dyligently knowē out of wise men. Then was fulfilled that which was spokē by the Prophet Jeremy, wher as he sayde: In Rama was there a voyce hard, lamētacion, wepinge, and great mournynge, Rachel wepyng for her children, and would not be comforted, because they were not.

¶ The Sondaye after Christmas day. The Epistle. Gala. iiij.

AND I say that the heyre (so longe as hee is a child) differeth not from a seruaunt though he be lord of al, but is vnder tutors and gouernours, vntil ỹ tyme that the father hath appointed. Euen so we also, whē we wer children, wer in bōdage vnder the ordinaunces of the worlde. But when the tyme

tyme was ful come, God sent his son made of a woman, & made bond vnto the law, to redeme thē which wer bond vnto the law that we through electiō might receiue the inheritaunce that belongeth to ỹ natural sonnes. Because ye are sonnes, God hath sent the spirite of his sonne in our hartes, which crieth Abba, father, wherefore now ỹ art not a seruāt, but a son: if ỹ be a son, ỹ art also an heire of God thorow Christ.

¶ The Gospell. Math. i.

THis is the booke of the generation of Jesus christ, the son of Dauid, the son of Abrahā, Abrahā begat Isaac, Isaac begat Jacob, Jacob begat Judas and his bretherē, Judas begat Phares & Zarā of Thamar, Phares begat Esrom, Esrom begat Aram, Arā begat Aminadab, Aminadab baga t Nasson, Nasson begat Salmō, Salmon, begat Boos of Rahab, Boos begat Obed of Ruth, Obed begat Jesse, Jesse begat Dauid the king, Dauid the king begat Salomō, of her that was the wife of Ury, Salomon begat Roboam, Roboam, begat Abia, Abia begat Asa, Asa begat Josaphat Josaphat begat Joram, Joram begat Osias, Osias begat Jothan, Jothan begat Achas, Achas begat Ezechias, Ezechias begat Manasses, Manasses begat Amon, Amon begat Josias, Josias begat Jeconi-

as and his brethren, aboute the tyme that they were caryed awaye to Babilon. And after they were broughte to Babilon, Jeconias begatte Salathiell, Salathiell begatte Zorobabell, Zorobabell begatte Abiud, Abiud begatte Eliachim, Eliachim begatte Azor, Azor begatte Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eliazar, Eliazar begat Marthan, Marthan begat Jacob, Jacob begat Joseph ¦the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so al the generations from Abraham to Dauid are .xiiii. generations. And from Dauid vnto the captiuity of Babilon are .xiiii. generations. And from the captiuity of Babylon vnto Christ, are xiiii. generations. The byrth of Jesus Christ was on thys wyse: when his mother Mary was maried to Joseph (before they cam to dwel together) she was founde with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame: was minded priuely to depart from her: But whyle he thus thought, behold the Aungell of the Lord appeared vnto him in his sleepe, saying: Joseph thou sonne of Dauid, feare not to take vnto thee Marye thy wyfe, for ¦ which is conceiued in her, commeth by ¦ holy Ghost. She shal bring forth a sonne

a sonne, & thou shalt call his name Iesus: for he shall saue his people from their synnes. All thys was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold a Maide shal be with child, & shal bring forth a sonne, & they shall call his name Emanuell, which (if a mã interprete) is as much to say, as god with vs. And Ioseph allone as he awoke out of slepe did as ỹ Angel of the Lord had bidden him & he toke his wyfe vnto him, and knew her not, til she had brought forth her first begotten sonne, and called his name Iesus.

¶ On the circumcision of Christ.

¶ The Epistle. Roma. iiii.

BLessed is that man to whom the Lord wil not impute sinne. Cam this blessednes then vpon the vncircumcisiõ, or vpon the circumcision also: for wee saye that fayth was reconed to Abraham for righteousnes. Howe is it then reconed, when he was in the circumcision, or whẽ he was in the vncircumcision: not in tyme of circumcision, but when he was yet circumcysed. And hee receaued the signe of circumcision, as a seale of the righteousnesse of faith which he had yet beyng vncircũcised, that he should be the father of al them that beleue, though they be not circumcised, that righteousnes myght be imputed to thẽ also,

so, and that he myght be the father of circū
cision, not vnto them onely which came of
the circumcised, but vnto them also ỹ walk
in the steps of the fayth that was in our fa-
ther Abraham, before the time of circumci-
cion. For the promise that he should be heir
of the worlde, happened not to Abraham or
to his seede, through the law, but throughe
ỹ righteousnes of faith. For if they which
are of the law be heyres, then is fayth but
vayne, and the promise of none effect.

¶ The Gospell. Luke. ii.

AND it fortuned, assoone as the Aungels
were gone away from the shepherdes
into heauen, they said one to another: let vs
go now euen vnto Bethelē & see this thing
that we heare saye is happened, whiche the
Lord hath shewed vnto vs. And they cam
with hast, & found Mary & Joseph, and the
Babe layd in a maunger. And when they
had sene it, they published abrod the saying
which was told them of that child. And all
they that herd it, wondred at those things
which were told thē of the sheaperds. But
Mary kept all these sayings & pondred them
in her hart. And ỹ shepherds returned prai
sing & lauding God, for all ỹ things ỹ they
had heard & sene, euen as it was told to thē.
And when the eyght dayes wer come, that
the childe shoulde be circumcised, his name

was

was called Jesus, which was named of the angel before he was conceiued in the wombe.

¶ On the Epiphanie.

¶ The Epistle. Ephes. iii.

FOr this cause I Paul am a prisoner of Jesus Christ for your health, if ye haue herd of the ministration of the grace of god which is geuen me to you ward. For by reuelatiō shewed by the mistery vnto me, as I wrot afore in few words, wherby when ye rede, ye may vnderstand my knowledge in the mistery of Christ, whiche mistery in times passed, was not opened vnto the sons of men, as it is now declared vnto his holy apostles & prophetes by the spirite, that the Gentiles should be inheritours also, and of the same body, & partakers, of the promyse of Christ, by the meanes of ỹ Gospel, wherof I am made a Minister, according to the gift of the grace of God, which is geuēn vnto me after the working of his power. Vnto me the least of all saints is this grace geuē that I should preach amōg the Gentils the vnsearchable riches of Christ, & to make al men see what the felowship of the mistery is, which from the beginning of the world hath ben hid in God, which made all things, through Jesus Christ, to thentent that now vnto ỹ rulers & powers in heauēly things, myght be knowen by the congregatiō the

manifold wisdome of god, according to ye eternall purpose, which he wrought in christ Jesu our lord, by whō we haue boldnes & entraunce wt the confidēce which is by ye faith of him. The Gospell. Math. ii.

WHen Jesus was borne at Bethelem, a citie of Jewry, in the time of Herode the king: Behold there came wise men frō the East to Jerusalem, saying: where is he ye is borne king of the Jewes? for we haue seen his starre in the East & are com to worship him. When Herod the king hae herd these thinges, he was troubled, & al the Citie of Jerusalem with him. And whē he had gathered al the chiefe priestes & Scribes of the people together, he demaunded of them where Christ shuld be borne. And they said vnto him: at Bethelem in Jury. For thus it is written by the Prophet: And thou Bethelem in the land of Jewry, art not the least among the princes of Juda, for out of thee ther shal com vnto me the captaine ye shal gouerne my people Israell. Then Herode (whē he had priuely called the wise men) he enquired of them diligently what tyme the starre appeared, & he had them go to Bethleem, and sayd: goe your waye thether, and searche diligently for the child. And when ye haue found him, bring me word agayne that I may come and worship him also.

When

Whē they had hard the kyng, they departed, & loe the starre which they sawe in the East, went before them, till it came & stode ouer the place wherin the child was. Whē they sawe the starre they were exceadingly glad, and went into the house, & founde the child with Mary his mother, and fel down flat and worshipped him, and opened theyr treasures, & offered vnto him giftes: Gold, frankinsence and Myrre. And after they were warned of God in a sleepe (that they shoulde not go againe to Herode) they returned into their own country another way.

¶ The first Sonday after the Epiphany. The Epistle. Rom. xii.

I Beseech you therfore brethrē, by the mercifulnes of god, ỳ ye make your bodies a quicke sacrifice, holy and acceptable vnto God, which is youre reasonable seruing of god, & fashion not your selues like vnto this worlde, but be ye chaūged in your shape, by the renuing of your minde, ỳ ye may proue what thing ỳ good & acceptable, & perfecte will of God is. For I say through the grace ỳ vnto me geuen is, to euery man amonge you, that no man stand hye in his own conceite, more then it becōmeth him to esteme of him selfe, but so iudge of him self, ỳ he be gentle & sober, according as god hath dealte to euery mā the measure of faith: for as we

haue many members in one bodye, and al members haue not one office: so we being many, are one body in Christ, & euery man amõg our selues one anothers members.

¶ The Gospell. Luke. ii.

THe father and mother of Jesus wẽt to Jerusalem, after the custom of ẏ feast day. And whẽ they had fulfilled the dais as they returned home, the child Jesus abode still in Jerusalẽ, & his father and mother knewe not of it, but they supposing him to haue ben in the company, cam a daies iourny & sought him among their kinsfolk & acquaintãce. And when they found him not they went back again to Jerusalẽ & sought hym. And it foꝛtuned that after .3. daies they found him in ẏ temple, sitting in the midst of the doctoꝛs, hearing thẽ & posyng thẽ, & al that herd him wer astonied at his vnderstãding & answers. And when they saw him, thei marueled, & his mother sayd vnto him: son, why hast ẏ thus delt wt vs: Behold thy father & I haue sought thee sorowing. And he said vnto thẽ, how happened it that you sought me: wist ye not that I must go about my fathers busines? And they vnderstood not that saying which he spake vnto thẽ. And he went down wt thẽ & cam to Nazareth & was obediẽt vnto thẽ but his mother kept al these sayings toge

ther

ther in her hart: & Jesus prospered in wysdom & age, & in fauour with God and mā.

¶ The second Sonday.

¶ The Epistle. Rom. xij.

SEyng that we haue diuers giftes, according to the grace that is geuen vnto vs, if a man haue the gyft of prophecy, let him haue it, that it bee agreeyng to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take hede to hys doctryne. Let hym that exhorteth, geue attēdance to hys exhortacion. If any mā geue, let him do it with singlenes. Let him that ruleth, do it with dilygence. If any mā shew mercy, let him do it with cherfulnes. Let loue be without dissimulation. Hate that which is euyll, and cleaue vnto that which is good. Be kynde one to another with brotherli loue. In geuing honor goone before another. Be not slothful in the busines which ye haue in hande. Bee feruent in spirite. Apply your selues to the tyme. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Destribute vnto the necessity of the saintes. Be ready to harbour. Bless them which persecute you. Bless I say and curse not. Be mery with them that are merye, wepe with thē that wepe. Be of like affectiō one towards another. Be not hygh mynded, but make

your

your selues equal to them of the lower sort

¶ The Epistle. John. ii.

AND the thyrd day was there a mariage in Cana a City of Galile, and the mother of Jesus was ther. And Jesus was called (and his Disciples) vnto the maryage. And when the wyne fayled, the mother of Jesus sayde vnto hym: they haue no wyne. Jesus sayd vnto her: woman, what haue I to doo with thee? mine hour is not it come. His mother sayd vnto the ministers, what soeuer he sayth vnto you do it. And there were standing sixe water pots of stone, after the maner of purifienge of the Iewes, containing two or three firkins a peece. Jesus said vnto them: fil the water pots with water. And they filled them vp to the brim And he said vnto them, draw out now, and beare vnto the Gouernoure of the feaste, And they bare it. When the ruler of the feast had tasted ỹ water turned into wine and knew not whence it was (but the Ministers which drew the water knew) he called the Bridegrome & sayd vnto him: euery man at the beginning doth set forth good wine, & when men be dronke, then ỹ which is worse, but thou hast kept the good wine vntil now. This beginning of miracles did Jesus in Cana of Galile, and shewed hys glory, and his Disciples beleued on hym.

The

¶ The thyrd Sonday.

The Epistle. Rom. xii.

BE not wyse in youre owne opinyons: Recompence to no man euill for euill. Prouide afore hand thinges honest, not only before god, but also in the sight of al men. If it be possible (as much as is in you) lyue peaceably with all men. Dearely beloued, auenge not youre selues, but rather geue place vnto wrath. For it is written, vengeaunce is myne, I wyll reward sayeth the Lord. Therfore if thine enemy hunger, fede him, if he thyrst, geue him drinke. For in so doing thou shalt heape coales of fyre on his head. Bee not ouercome of euill, but ouercome euill with goodnes.

¶ The Gospell. Math. viii.

WHen he was come downe from the moutain, much people folowed hym. And behold there came a leper & worshypped him, saying: Maister if thou wilt, thou canst make me cleane. And Jesus put forth hys hand and touched him, saying: I wil, be thou cleane, & immediatly his leprosye was cleansed. And Jesus said vnto him: tel no man, but go & shew thy self to the priest and offer the gift (that Moyses commaunded to be offred) for a witnes vnto thē. And when Jesus was entred into Capernaum, ther came vnto him a Centurio, & besought

hym

hym saying: Mayster, my seruaunt lieth at home sicke of the palsey, & is greuously payned. And Jesus sayd: whē I come vnto him I wyl heale him. The Centurio answered & said: Syr I am not worthy that thou shuldest come vnder my roofe, but speake the worde onely, & my seruaunt shalbe healed. For I also am a man subiect to ỳ authority of an other, & haue souldiers vnder me, & I say to this man go, & he goeth, & to another man come, & he cōmeth, & to my seruaūt do this, and hee doth it. When Jesus hearde these woordes, he marueyled & said to them that folowed him: verely I saye vnto you, I haue not found so great fayth in Israel. I say vnto you, that many shal come from the East & West, & shal rest with Abraham Isaac, & Jacob in the kingdom of heauen, but the childrē of the kyngdom shalbe cast out into vtter darknes, ther shalbe weping and gnashing of teeth. And Jesus sayd vnto the Centurio: Go thy way, and as thou beleuest, so be it vnto thee, and his seruant was healed in the selfe same houre.

¶ The fourth Sondaye.

¶ The Epistle. Roma. xiii.

LEt euery soule submit hym selfe vnto the authoritye of the hygher powers: for there is no power but of God. The powers ỳ be, are ordayned of God, whosoeuer

there

therfore resisteth power, resisteth the ordy-
naunce of God. But they that resist, shall
receiue to them selues damnation.

For rulers are not feareful to them that
doo good, but to them that do euill, wylt
thou bee with oute feare of the power: doo
well then, and so shalt thou bee praysed of
the same, for he is the Minister of God, for
thy wealth. But and if thou do that which
is euyll, then feare for hee beareth not the
swerde for naught, for he is the Minister of
God to take vengeaunce on them that doth
euil, wherfore ye must nedes obey, not one
ly for feare of vengeaunce, but also because
of conscience, and euen for thys cause paye
ye tribute, for they are Gods ministers ser-
uinge for the same purpose. Geue to euery
man therfore his duty, tribute to whom tri
bute belongeth, custom to whom custome
is due, feare to whom feare belongeth, ho-
nour to whom honour partayneth.

¶ The Gospell. Math. viii.

AND when hee entered into a shyppe, his 23
Disciples folowed hym. And beholde, 24
ther a rose a great tempest in the Sea, in so
much that the shyp was couered wt waues
but he was a sleepe. And his Disciples cam 25
to him, & awoke him saying: maister saue
vs we perish. And he said vnto thē why are 26
ye fearefnl O ye of litle faith? Thē he arose
& rebuked

and rebuked the winds & the sea, and there
27 followed a great calme. But ỹ mẽ marueiled, saying: what maner of mã is this, that both windes and sea obey hym: And when he was come to the other syde, in the countrye of Gergesites, there mette hym two possessed of deuills, which came out of the graues, and were out of measure fierce, so that no man might go by that way. And behold they cryed out sayinge: O Jesu thou sonne of God, what haue we to do w̃ thee? Art thou com hether to torment vs before the tyme? And there was a good waye of from them a heard of swyne feding. So the deuils besought him saying: If thou cast vs out suffer vs to go into the heard of swyne. And he sayd vnto them, goe youre wayes. Then went they out and departed into the heard of swyne. And behold ỹ whole heard of swyne was caryed headlong into the sea and perished in the waters. Then they that kept them fled, and went their waies into the City and tolde euery thynge, and what had happened vnto the possessed of the deuils. And behold the whole Citie came out to meete Jesus, and when they sawe hym, they besought hym that he would departe out of theyr coastes.

¶ The fyft Sondaye.

The Epistle. Colos. iii.

Put

1 [illegible] talis magnitudo. 2 Quomodo xpus se gesserit.
3 Quomodo i scipsu[m] ostendit in tempestate gehennæ. 4 Quo[mo]
modo xpus primu[m] discipulos, deinde ventos & mare mi[ra]
culo petrit. 5 Fides xpi. /

[illegible]

1 Hoc dicit[ur] [illegible] ppositu[m] in hac hora curriculo humanæ
ætatis peractæ.
2 Unicum [illegible] remedium [illegible] salutem sperare à Deo postulare.
3 Animam precibus [illegible] ea ratione medicinæ consequimur.
Primæ [illegible] 10. In mundo pressuram habebitis &c.
Salutaria mi[illegible] peccatorum [illegible] quæ materia fabricandi
nos [illegible] inveniantur. vt Sacramenta &c.
Calamitatem [illegible] ad Deum confugiamus.
[illegible] pressuræ [illegible] dormiunt &c.
Naam[illegible] [illegible] confirmatæ. Prophetia Amat. 5. 23.
Et [illegible] Deus meus &c.
[illegible] 3. Quis [illegible] nisi [illegible] Ego sum [illegible]
[illegible] Deus meus &c.
Pius [illegible] [illegible] Deum [illegible] deseruit.
vt Deo. 17. Mysaac [illegible] [illegible] [illegible] Deum [illegible]
Deum [illegible] 43. [illegible]
Ob 2as causas. 1 vt [illegible] [illegible] 2 vt probet [illegible]
obsequium [illegible] [illegible] [illegible] Sapiens est qui
nescit tentatus [illegible] Deus novit vt [illegible]
2. Pet. Christ. sed non [illegible] [illegible] [illegible]
est man[illegible] [illegible] [illegible] Quod [illegible]

[illegible]

1 Precepio. perdita varia medicinæ [illegible] pij variis
tantu[m] Jacobi 1.
Natura [illegible] docet vt [illegible] quia [illegible] vt
mare [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sic [illegible] 1 Reg. 20 Aramites, Achab.
2 Remedia [illegible] [illegible] [illegible]
[illegible] Psal. 77. & Daniel ad fratres.
3 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

secundo. 2 pet. 2. The lord knoweth how to
deliu^r the godlie out of temptation.
Iames. 2. The lord killeth and maketh alyue, Co
deth to hell, and bringeth backe.
Nehe. 9 is not it better to trust not to trouble?
The gentiles would not know the god.
Omina prouidentia non fuit bellandi sed
tuendi mores.

Frustra ho[illegible] whom.

Aquinas. Aristotle. Omnis qui inuocauerit nomen
dominj saluus erit. Iohel. 2. psal. 30.
I will be glad & reioyce in thy mercy for thou
hast considered my trouble and hast known
my soule in aduersitie. Thou hast not shut me
vp into the hand of the enemy, but hast set
my feet in a large roome.

2 Practicae artis. I send them hope
people of seruice after the Instinct of Cons.
The power of Decorde, Simon studie
& mind Iew hemlye & vnto Jo. of the
Lorde.

3 Spei vobis et firmamentu. psal. 46.
God is our hope, refuge, & strength, a present
in trouble. Therefore will we not feare though
the earth remoue, and though the hilles be
caried into the middest of the sea. Though the
waters therof rage & swell, and the mountaines
tremble at the tempest of the same.

Inchesse. Con mad of vs god
Ifrom & true & water yours Bromefloyd vs
Out true a walter yo and.

Put vpon you as the electe of God, tender mercy, kindnes, hūblenes of mind, mekenes, lōg suffering, forbearing one another, and forgeuing one another, as Christ forgaue you, euen so do ye. Aboue all these thinges, put on loue, which is the bonde of perfectnes. And the peace of god rule your hartes, to the whiche peace ye are called in one body. And see that ye be thankefull: let the word of Christ dwel in you plenteously with al wisdom. Teache and exhort youre owne selues in Psalmes & hymes, & spiritual songes, singing w̄ grace in youre hartes to the Lord. And whatsoeuer ye do in word or dede, do al in the name of ye Lorde Iesu, geuing thanks to God the father by hym.

¶ The Gospell. Math. xi

The kingdom of heauen is lyke vnto a man which soweth good seede in hys field: but whyle men slept, his enemy came and sowed tares among ye wheat and went his way. But when the blade was sprongē vp & had brought forth fruit, then appeared the tares also, So the seruaunts of ye housholder came and sayde vnto him: Syr, didest not thou sowe good seede in thy fielde? frō whence then hath it tares? He said vnto them, ye enuious mā hath don this. The seruants said vnto him: wilt thou the that we

go

go & weede them vp? But he sayd nay leaste whyle ye gather vp the tares, ye pluck also the wheate wt them, let both growe together vntill the harueste, & in the time of haruest I wyll saye to the reapers, gather ye fyrst the tares & bind them together in sheaues to be brent, but gather ye wheat into mi barne

The sonday called Septuagesima

¶ The Epistle. 1. Cor. ix.

PErceiue ye not how that they whyche run in a course, run all, but one receyueth the rewarde. So run that ye may obtayne. Euery man that prouyeth maistery, abstaineth from all things. And they do it to obtain a crowne that shal perish, but we obtain an euerlasting crowne. I therfore so run not as one that beateth thayre, but I tame my body & bring it into subiection, leaste by anye meanes it com to passe, that whē I haue preached to other, I my self should be cast away

¶ The Gospell. Math. xx.

THe kyngdom of heauen is lyke vnto a man that is an house holder, whyche went out earelye in the morninge to hyre labourers into his vineyard. And when the agreement was made with the labourers for a penye a daye, he sent them into his vyneyard. And he wēt out about the third houre and saw other standing ydle in the market

place

place, and sayd vnto them: Go ye also into ỹ vineyard & what soeuer is right, I will geue you. And they went their way. Agayne hee went about the vi. and ix. houre & did likewyse. And about the xi. hour he went out & found other standing idle, & sayd vnto them why stand ye here al ỹ day idle? They sayd vnto him, because no mã hath hired vs. He sayd vnto thẽ: go ye also into the vineyard & whatsoeuer is ryght, that shal ye receaue.

So whẽ euen was come, the Lord of the vineyard said vnto his Steward: cal the labourers & geue them their hyre, beginning at the last vntil ỹ first. And whẽ they did com ỹ came about the xi. hour, they receaued euery mã a peny. But whẽ the first came al so they supposed ỹ they should haue receiued more, & they likewise receiued euery man a peny. And when they had receiued it, they murmured against ỹ good mã of the house, saying: These laste haue wroughte but one houre, & thou hast made thẽ equall with vs which haue borne the burden & heate of the day. But he aunswered vnto one of them & said: frend I do thee no wrong, diddest thou not agree with me for a pennye? Take that thine is, & go thy way. I wyl geue vnto this last, euen as vnto thee. Is it not lawful for me to do as me lusteth wt̃ mine owne goods Is thine eye euil because I am good? so the

last shalbe first, & the first shalbe last. For many be called, but fewe are chosen.

¶ The sonday cauled Sexagesima.

¶ The Epistle. ii. Cor. xi.

WE suffer foles gladly, seing your selues are wyse. For ye suffer if a man bryng you into bondage, if a mã deuoure, if a man take, if a man exalt him self, if a man smyte you on the face. I speake as cõcerninge rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer anye mã dare be bold (I speak folishly) I dar be bold also. They are Hebrues, euẽ so am I. They are Israelits, euẽ so am I. They are ỹ seede of Abrahã, euen so am I. They are ỹ ministers of christ (I speak as a fole) I am more In labours more abũdant, in stripes aboue measur, in prisõ more plenteously, in death oft. Of the Iewes fiue times receaued I. xl stripes saue one. Thrise was I beaten with rods. I was once stoned. I suffered thryse shipwracke. Night & day haue I ben in the depe sea. In iourneing oftẽ, in perils of waters, in perils of robbers, in ieoperdies of mine owne naciõ, in ieoperdies amõg ỹ heathen, in perils in the citi, in perils in wilderines, in perils in the sea, in perils amõg false brethrẽ, in labour & trauel, in wathching often, in hunger & thyrst, in faltings often, in cold & nakednes, beside the thigs which out

wardly

wardly happē vnto me. I am cōbred daily, & do care for al cōgregatiōs. Who is weke, & I am not weke? who is offēded & I burne not? If I must nedes boast, I wil boaste of ỳ things cōcerning mine infirmities. The god & father of our lord Jesus Christ which is blessed for euermore, knoweth ỳ I lie not

¶ The Gospel. Luke. viii.

When māy peple were gathered toge-ther, & were come to hym out of al ci-ties, he spake by a similitude. The sower went out to sow his seede. And as he sowed som fel by the way side, & it was trodē down & the foules of the ayre deuoured it vp. And som fel on stones, & assone as it was sprong vp it withered away, bicause it lakt moist-nes. And som fel amonge thornes, and the thornes sprong vp with it and choked it. & som fell on good grouṅd, & sprong vp & bare fruit an hūdreth folde. And as he sayd these things, he cried: he that hath eares to hers let him heare: & hys Disciples asked hym, saying: what manner of similitude is this? And he said, vnto you it is geuē to know ỳ secrets of the kingdōe of God, but to other by parables, that when they see they should not se, & whē they heare they should not vn-derstād. The parable is this: the sede is the word of God, those that are beside the way are they that heare, then cōmeth ỳ deuil

& taketh away the word out of their hartes
least they shuld beleue & be saued. They on
the stones are they, which whē they heare
receiue the word wt ioy, and these haue no
rootes, which for a whyle beleue, & in time
of temptation go a waye. And that which
fel amōge thornes, are they, which when
they haue heard, go forth and ar choked wt
cares and riches, and voluptuous liuing, &
bringe forth no fruite. That which fell in
good ground, are they which with a pure
& good heart heare the word and kepe it, &
bryng forth fruit, through patience.

The sonday caled Quinquagesima

¶ The Epistle. 1. Cor. xiij.

THough I speake with tonges of men,
& of Angels, & haue no loue, I am e-
uen as sōūding braſſe, or a tingling cim
bal. And though I coulde prophecy, & vn-
derstand al secrets, & all knowlege: yea, if
I haue al faith, so that I could moue moū
tains out of their places, & yet haue no loue
I am nothing. And though I bestowe all
my goods to feede the poore, & thoughe I
gaue my bodye euen that I burned, & yet
haue no loue, it profited me nothing: loue
suffreth lōg, & is curteus: loue enuieth not
loue doth not frowardly, swelleth not, de-
leth not dishonestly, seketh not her owne, is
not prouoketh to āger, thinketh non euill,

reioyceth

reioiceth not in iniquiti, but reioyceth in ỹ truth, suffereth al things, beleueth al thinges, hopeth al things, endureth al thinges Though the prophesingfaile, either tōges cease, or knowledge vanish away, yet loue fallieth neuer away. For our knowledge is vnperfecte, and our prophesing is vnperfect: but whē that which is perfect is come, thē that which is vnperfect shalbe done away. Whē I was a child, I spak as a child I vnderstode as a childe, I imagined as a child. But assone as I was a man, I put away childishnes. Now we se in a glasse, o uē in a darke speaking: but thē shal we see face to face. Now I know vnperfectly, but then shal I knowe euen as I am knowen. Nowe abideth fayth, hope, and loue, euen these. 3. but the cheefe of these is loue.

¶ The Gospel. Luk. xviij.

JEsus tooke vnto him the twelue, & said vnto them: behold we go vp to Ierusalem, & al shalbe fulfilled ỹ are writen by the prophets of the sonne of mā. For he shal be deliuered vnto the Gentils, & shal be mocked & dispitefully intreated & spitted on, & whē they haue scourged him, they wil put him to death, & the .3. day he shal rise again And they vnderstod none of these thinges And this saying was hid frō them, so that they perceaued not the things which were

spoke. And it cam to pas, ẏ as he was com nie vnto Hierico, a certain blind mā sat by the hie wai side begging. And whē he herd the people passe by, he asked what it ment. And they sayd vnto hym, ẏ Iesus of Nazareth passed by. And he cryed saying: Iesus ẏ son of Dauid, haue mercy vpō me. And they which went before rebuked him, ẏ he shuld hold his peace. But he cried so muche the more ẏ son of Dauid haue mercy vpon me. And Iesus stoode stil & cōmaūded hym to be brought vnto him. And when he was com nere, he asked hym saying: what wilt ẏ that I do vnto thee? & he saide, lorde that I may receiue my sight. And Iesus said vnto him, receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, & folowed him praysing god. And al ẏ people whē thei saw it, gaue prayse vnto god

¶ The first day of Lent commonly called Ash wednesday.

¶ The Epistle. Ioel. ij.

TUrne you vnto me with al your harts with fasting, weping and mournyng, rēt your harts, & not your clothes. Turne you vnto the Lord your God, for he is gracious & mercifull, long suffering & of great cōpassiō, & redy to pardō wickednes. Thē (no doubt) hee also shall turne & forgeue, & after his chastening, he shal let your increse

remayne,

remain, for meate & drink offrings vnto ye lord your god: blow out ye trumpet in Sion, proclaime a fasting, call ye congregacion, gather the people together, warne the congregation, gather ye Elders, bringe the childre & sucklings together. Let the Bridgrome go forth of his chamber, & the Bride out of her closet. Let the priests serue ye lord betwene the porch & ye aulter weping & sayinge: Be fauourable, O lord, be fauourable vnto thy people, let not thine heritage bee brought to confusion, least the heathen bee lords thereof, wherfore should they saye among the heathe, where is now their god?

¶ The Gospel. Math. vi.

When ye fast be not sad as the hipocrites are, for they disfigure their faces, ye it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, & wash thy face ye it appeare not vnto me, howe that ye fastest, but vnto my father which is in secret, & my father which seeth in secret, shal reward the openly. Lay not vp for your selues treasure vpon earth, where ye rust & moth doth corrupt, & where as theues breake through & steale. But laye vp for you treasure in heaue, wher neither rust nor moth doth corrupt, & where theues do not breake through nor steale. For wher

your treasur is, ther will your harts bealso

¶ The fyrst Sonday in lent.

¶ The Epistel ii. Cor. vi.

WE as helpers erhort you, ỳ ye receiue not the grace of God in vaine. For he saith: I haue heard thee in a time accepted And in ỳ dai of saluation haue I succoured the. Behold now is ỳ acceptedtime, behold now is the day of saluatiō. Let vs geue no occasion of euill, that in our office be found no faut, but in al things let vs behaue our selues as ỳ ministers of god, in much pacience, in afflictions, in necessities, in anguishes, in stripes, in prisonmēts, in strifes, in labours, in watching, in fastings, in pureines, in knowledg, in long suffring, in kindnes, in ỳ holy ghost, in loue vnfained, in ỳ word of truth, in the power of god. By the armour of righteousnes, of ỳ right hand & on the left, by honour and dishonor, by euil report & good report, as deceiuers, & yet true, as vnknowē & yet knowē, as dying, & behold we lyue, as chastened, & not killed, as sorowing & yet alway merye, as poore, & yet make many riche, as hauinge nothing, and yet possessing al thinges.

¶ The Gospell. Math. iiii.

THen was Jesus led away of the spirit into wildernes to be tempted of ỳ deuil. And when he had fasted. xl. daies & xl. nightes

nights, he was at the last anhungred. And whē the temter came to him, he saide: If ȳ be the sonne of god cōmaund ȳ these stōes be made bread. But he aunswered & said: it is written mā shal not liue by bread onely but by euery word that procedeth out of ȳ mouth of God. Thē the deuil tooke him vp into the holy citie, & set him on a pinacle of the temple, & sayd vnto him: if thou bee the sonne of God, cast thy selfe down hedlong For it is writen hee shal geue his Aungels charge ouer thee, and vō their hands they shal holde thee vp, least at any tyme thou dash thy fote against a stōe. And Jesus said vnto him: it is writē again. Thou shalt not tempt the Lord thy God. Againe the deuil tooke him into an exceding hye moūtain, & shewed him al the kingdoms of the world & the glory of thē, & said vnto him: Al these wil I geue thee, if thou wilt fal down and worship me. Then said Jesus vnto him: Auoyde Sathan for it is writtē: Thou shalte worship ȳ Lord thy god & him onely shalte thou serue. Thē the deuil leueth him, & behold ȳ Angels cam & ministred vnto him.

¶ The second Sonday.

¶ The Epistle. i. Thes iii.

We beseche you brethren, & exhorte you by the Lorde Jesus, that ye encrease more & more, euen as ye haue receiued of

vs

vs, how ye ought to walke & to please God. For ye know what cõmaũdemẽts we gaue you, by our Lord Iesu Christ. For this is the wil of God, euen your holines, ẏ ye should abstaine frõ fornication, & that euery one of you should know how to kepe his vessel in holines & honour, & not in the lust of concupiscence as do the heathen which know not God, ẏ no man oppresse & defraude his brother in bargaining, because ẏ the Lorde is the auenger of al such thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holynes. He therfore that dispiseth, dispiseth not a man, but God, which hath sent his holye spirit among you.

℣. The Gospel. Math. xv.

IEsus wente thence, & departed into the coasts of Tyre and Sidon. And behold a woman of Canaan (whiche came out of the same coastes) cryed vnto hym sayinge: Haue mercy on me, O Lord thou sonne of Dauid: My daughter is piteously vexed wt̃ a deuil. But he answered her nothing at al And his Disciples came and besought hym saying: Send her away, for she crieth after vs. But he answered and sayde: I am not sent, but to the lost shepe of the house of Israel. Then cam she & worshipped him saying: Lorde helpe me. He answered & sayd it

is not

is not mete to take the childrens bread and cast it to dogs. She answered & saide truth Lord: for the dogs eate of the croms which fall from their maisters table. Then Jesus aunswered and sayd vnto her: O woman greate is thy fayth, be it vnto thee euen as thou wilte. And her daughter was made whole, euen at the same time.

¶ The thyrd Sonday.

¶ The Epistle. Ephes. v.

BE you the followers of God, as deare children, & walke in loue, euē as christ loued vs, & gaue him self for vs an offring & a sacrifice of swete sauoure to God. As for fornicatiō & al vncleannes or couetousnes, let it not be once named amonge you, as it becōmeth saintes, or filthines, or foliſh talking, or iesting, which are not comely, but rather geuing of thanks. For this ye know þ no whoremonger, eyther vncleane persō, or couetous person (which is a worshipper of images) hath any inheritaunce in þ kingdome of Christ & of god. Let no mā deceaue you with vaine words. For because of such things cōmeth the wrath of God vppon the children of disobedience. Be not yetherfore companions of them, ye were sometyme darkenes, but now are ye light in the lord, walke as children of lyght, for the fruite of the spirite consisteth in all goodnes, and

righteous-

righteousnes, & truth. Accept that whiche is pleasing vnto the lord, & haue no fellowshyp with the vnfruitfull workes of darkenes, but rather rebuke thē, for it is a shāe euen to name those thinges which are done of thē in secret, but al thinges whē they are brought forth by ỳ light, ar manifest. For what soeuer is manifest, the same is light: wherfore he sayth, awake thou ỳ slepest & stād vp frō death & christ shal giue ỳ lyght.

¶ The Gospell. Luke. xi.

JEsus was casting out of a deuil ỳ was dum. And whē he had cast out ỳ deuil the dum spake, & ths people wondred. But some of them sayde: he casteth out deuilles through Belzebub the chief of the deuils. & other tēpted him, & required of him a signe frō heauē. But he knowing their thoughts said vnto them: every kingdom deuided agaīst it self, is desolat, & on house doth fal vpon another. If Satā also be deuided agaīst him self, how shal his kingdō endure because ye say ỳ I cast out deuils throughe Belzebub. If I by the helpe of Belzebub caste out deuils, by whose helpe do youre childrē cast thē out: Therfore shal they bee your iudges. But if I wt the finger of God cast out deuils, no dout the kingdōe of god is com vnto you. Whē a strōg man armed watcheth his house, the thinges ỳ he possesseth

seth ar in peace, but when a stronger then he cōmeth vpō him, & ouercōmeth him, he taketh from him al his harnes (wherin he trusted) & deuideth his goods. He ỳ is not wt me, is against me. & he that gathereth not with me, scattereth abroad. When the vncleane spirite is gon out of a man, he walketh thorowe dry places seeking rest. And whē he findeth none, he saith: I wil return againe into my house whence I came out. And whē he cōmeth he findeth it swept, & garnished. Then goeth he & taketh to him vii. other spirits, worse then himselfe, and they enter in & dwel ther, & the end of that man is worser then the beginning. And it fortuned that as he spake these thynges, a certayne woman of the cōpany lift vp her voice & said vnto him happy is the wombe that bare thee, and the pappes which gaue thee suck. But he said: yea, happy ar they that heare the word of God and keepe it.

¶ The fourth Sondaye.

The Epistle. Galat. iiii.

TEl me (ye that desire to bee vnder the law) do ye not heare of the law: for it is written that Abraham had two sonnes, the one by a bondmaid, the other by a free woman: yea & he which was borne of the bondwoman, was born after the flesh, but he which was born of the fre woman, was

borne

borne by promyse, which things are spoke by an allegory. For these are ii. testaments, the one frō the Mount Sina, which gēdreth vnto bōdage, which is Agar, for mount Sina is Agar in Arabia, & bordreth vpon the Citie, which is now called Jerusalē, & is in bondage with her children. But Jerusalem which is aboue is free, which is the mother of vs al. For it is written: reioyce thou barē that bearest no childrē, breake forth & crye, thou that trauelest not. For the desolate hath many moe childrē, thē she which hath an husband. Brethrē we are after Isaac the childrē of promise. But as thē he that was borne after the flesh, persecuted him that was born after the spirit, euen so is it now. Neuertheles what saith the scripture? put a way the bonde woman & her sonne. For the sonne of the bond woman shal not be heire with the sonne of the free womā. So then brethren, we are not children of the bonde woman, but of the free woman.

¶ The Gospel. Iohn. vi.

JEsus departed ouer the sea of Galile, which is the sea of Tiberias, & a greate multitude folowed him, because they sawe his miracles, which he did on thē that were diseased. And Jesus went vp into a mountaine, & there he sat with his Disciples. And Easter, a feast of the Jewes was nie. Whē

Jesus

Jesus lift vp his eyes, & saw a great cõpany come vnto him, he sayd vnto Philip: whẽce shal we bie bread that these mai eate? This he said to proue him, for he him selfe knew what he would do. Phillip aunswered him. Two hundreth penilworth of bread are not sufficiẽt for thẽ that euery mã maye take a litle. One of his disciples (Andrew, Simon Peters brother) said vnto him. There is a lad here, which hath v. barley loues, & two fishes: but what are they a mong so manye And Jesus said: make the people syt dowyne. There was much grasse in the place, so the mẽ sat down in nũber about. v. M. And Jesus toke the bread, & whẽ he had geuẽthãks he gaue to the disciples, & the disciples to thẽ that wer set down, & like wise of the fishes, as much as they would. When they hadde eatẽ inough, he sayd vnto his disciples: gather vp the brokẽ meat which remaineth, that nothing be lost. And they gathered it together & filled twelue baskets wt the broken meate, of the fyue barley loues: which broken meat remained vnto thẽ that had eaten. Then those men, whẽ they had sene the miracle that Jesus dyd, said: This is of a truth the same Prophet that should come into the world.

¶ The fyft Sonday.

¶ The Epistle. Heb. ix.

Christ

Chryst beinge an hygh prieste of good
things to come, came by a greater, & a
more perfecte tabernacle, not made wyth
hands, ỳ is to say, not to this building. Nei
ther by the bloude of Goates & calues, but
by his own bloud he entred in once into the
holy place, & found eternal redemtion. For
if the bloude Oxen & of Goates, & the ashes
of a yong Cow when it was sprinckled, pu
rifyed ỳ vncleane as touching the purify-
ing of ỳ flesh: How much more shal ỳ bloud
of Chryst (which through the eternal spirit
offered him self without spot to god) purge
your conscience frō dead warks, for to serue
the liuing God. And for this cause he is the
mediatour of the new testament, ỳ through
death whiche chaunced for the redemtion
of those transgressions ỳ were vnder ỳ first
Testament, they which are called, myght
receaue the promise of eternal inheritance.

45. And because I tell you the truth, ye beleue me not.

The Gospell. John. viii.

Which of you can rebuke me of synne?
If I say the truth, why do ye not be-
leue me? He that is of god hereth gods wor-
des, ye therfore heare them not, because ye
are not of God. Then answered ỳ Iewes,
and sayd vnto hym: Saye we not wel that
thou art a Samaritan & hast the deuill? Je-
sus answered: I haue not the deuill, but I
honour my father, & ye haue dishonored me

Ieke

45. Deus ex reprobatio tantum sed causa declaratio, qo reprobi
per ea fiat causa in re salutis, qua contra electionem a est
tum amentia fidei. Semper retinebit Meisa ed pseudoproph
Scotti [illegible] non reprobos eum in rationem rumanam, sed
cum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

47. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[

I seeke not myne owne prayse. Ther is one that seeketh & iudgeth. Verely, verely, I say vnto you: if a man kepe my saying, he shall neuer see death. Then sayd the Iewes vnto him: now know we that thou hast the deuil Abraham is dead, and the Prophets, & thou sayest, if a man kepe my saying, he shall neuer tast of death. Art thou greater then our father Abraham which is dead? And the prophets are dead, whom makest thou thy self? Iesus answered: if I honour my selfe, myne honour is nothyng. It is my father that honoureth me, which ye saye is your God, and yet ye haue not knowen him, but I knowe hym, and if I say I knowe hym not, I shall be a lyar lyke vnto you. But I know hym, and kepe his saying. Your father Abraham was glad to see my day, and he sawe it, and reioyced. Then sayde the Iewes vnto hym: Thou art not yet fiftye yeare olde, and hast thou sene Abraham? Iesus sayd vnto them: Verely, verely I say vnto you: Ere Abraham was borne, I am. Then tooke they vp stones to cast at him, but Iesus hid himself, and went out of the temple.

¶ The Sonday next before Easter.

¶ The Epistle. Philip. ij.

LEt the same minde be in you that was also in Christ Iesu, which whe he was in the shape of God, thought it no robbery a

to be equall with God, neuertheles he made himself of no reputation, taking on him the shape of a seruaunt, & became like vnto me, & was found in his apparell as a man. Hee humbled him selfe, and becam obedient to ỳ death, eue the death of the crosse. Wherfore God hath also exalted hym on hye, & geuen him a name which is a boue all names, ỳ in the name of Iesus euery knee should bowe. both of things in heauen, & things in earth & things vnder the earth, & that all tounges should confesse ỳ Iesus Christ is the Lorde, vnto the prayse of God the father,

¶ The Gospel. Math. xxvi.

AND it came to passe, when Iesus had finished al these sayings, he said vnto hys disciples: ye knowe that after two dayes shal be Easter, and the sonne of man shal bee deliuered ouer to be crucified. The assembled together the chiefe Priestes & the Scribes, and the elders of the people vnto the palace of the hye Priest, whiche was called Cayphas, and helde a counsell that they myghte take Iesus by subtiltie & kill him. But they sayd: not on ỳ holy day, least there be an vproare among the people. When Iesus was in Bethany, in the house of Simon the Leper, there came vnto him a woma, hauinge an Alabaster bore of precious oyntmente, and poured it on his heade, as hee sat at the

horde. But when his Disciples saw it, they had indignatiō saying: wher to serueth thys waste? Thys oyntmente myght haue beene well solde, & geuen to the poore. Whē Jesus vnderstode that, he sayd vnto thē: why trouble ye the woman? for she hath wroughte a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwaies. And in that she hath cast thys ointment on my body, she dyd it to bury me. Verely I say vnto you: where soeuer this Gospell shall be preached in all ỹ world, ther shal also this that she hath don be told for a memorial of her. Then one of the, 12. (whiche was called Judas Iscarioth) went vnto the chiefe priests, & sayd vnto them: what wil ye geue me & I will deliuer him vnto you? And they appointed vnto hym thyrtye peeces of siluer. And from that tyme forth he sought opportunitie to betray him. The first daye of swete bread, the disciples came to Jesus saynge to him: where wilt thou ỹ we prepare for thee to eate the Passeouer? And he sayd: Go into ỹ citie to such a man, & say vnto him the Maister saith, my time is at hand, I will kepe my Easter by thee with my disciples. And the Disciples did as Jesus had appointed them, & they made readye the Passouer. When the euen was come, he sat downe with the .xii. And as they did eate, he sayd: Verely

I say vnto you, that one of you shall betray me. And they were exceding sorowful, & began euery one of thē to say vnto him: Lord, is it I? He answered & sayd: He that dippeth his hand with me in the dish, the same shall betray me. The sone of man truly goeth as it is written of him: but wo vnto that man, by whō the sonne of man is betraied. It had ben good for that man if he had neuer bene born. Then Judas which betrayed him answered & sayd: Maister, is it I? He sayd vnto him: thou hast said. And when they were eating, Jesus tooke breade, & when he had geuen thankes, he brake it, & gaue it to his disciples, and sayd: Take, eate, this is my body. And he toke the cup and thanked, & gaue it them saying: drinke ye all of this. For this is my bloud (which is the new Testament) that is shed for manye, for the remission of synne. But I say vnto you, I will not drink hence forth of this fruit of the vinetree, vntil that day, when I shal drink it newe with you in my fathers kingdom. And when thei had sayd grace, they went out vnto mount Oliuet. Then sayd Jesus vnto them: All ye shall be offended because of me this nyght. For it is written, I will smite the shepherd, & the shepe of the flock shalbe scattered abrod, but after I am risen again, I wyl go before you into Galile. Peter answered & sayd vnto him:

to him: thoughe all men be offended because of thee, yet will I not be offended. Jesus sayd vnto hym: Verely I saye vnto thee, that in this same night before the cocke crow, thou shalt denie me thryse. Peter sayd vnto hym, yea, though I should die with thee, yet will I not denye thee. Likewise also sayd ỳ Disciples. Then came Jesus with them into a farme place (which is called *Gethsemane*) & sayd vnto the Disciples: Sit ye here while I go & pray yonder. And he toke with him Peter & the two sonnes of Zebede, & began to waxe sorowful & heauy. Thē sayd Jesus vnto them: my soule is heauye euen vnto the death. Tarie ye here, & watch with me. And he went a litle farther & fell flat on his face, & prayed saying: O my father, if it be possible let this cup passe frō me, neuertheles not as I wyl, but as ỳ wilt. And he cam vnto ỳ disciples & found thē a sleepe, & sayd vnto Peter what, could ye not watche wt me one hour? watch & pray ỳ ye enter not into temtation: the spirit is willing, but the flesthe is weake. He went away once a gaine, & prayed saying O my father, if this cup may not pas away frō me except I drinke of it, thy will be fulfilled. And hee came & found them a sleepe a gaine, for their eyes were heauy. And he left them & went agayn & prayed the thyrd tyme saying the same woordes. Then came he to

his disciples, & sayd vnto them, slepe on now & take your rest. Behold ꝑ houre is at hand & the sonne of man is betrayed into ꝑ hands of sinners. Rise let vs be going, beholde hee is at hand that doth betraye me. Whyle he yet spake, loe Judas one of ꝑ number of the .xij. came, and with him a great multitude wꝯ swordes & staues sent from the chefe priestes & Elders of the people. But he that betraied him gaue them a token, saying: whō soeuer I kysse, the same is he, hold him fast. & forth with he came to Jesus, & said: hail maister, & kissed him. And Jesus sayd vnto him: friend wherefore art ꝑ come? Thē came they & laid hands on Jesus, & toke him. And behold one of them which were wꝯ Jesus, stretched out his hand & drew his swoꝛd, & stroke a seruāt of the hye priests, & smote of his eare. Then said Jesus vnto him: put vp thy swoꝛde into thy sheath, foꝛ all they that take the swoꝛde, shall perish with the swoꝛde. Thinkest thou ꝑ I cannot now pꝛay to my father & he shall geue me euen now, moꝛe then .vii. legions of angels? But how then shal the scriptures be fulfilled: foꝛ this must it be. In ꝑ same hour sayd Jesus to the multitude: ye be come out as it were to a theefe, wꝯ swoꝛds & staues foꝛ to take me. I sat dayly with you teaching in ꝑ temple, & ye tooke me not. But all thys is done, ꝑ the scriptures of ꝑ ꝓphets myght

be

be fulfilled. The al the disciples forsoke hym & fled. And they toke Jesus & led him to Caiphas ye hye preest, where the Scribes & thelders wer assebled. But Peter folowed hym a far of vnto yhie preests palace, & went in & sat with the seruaūts to se ye end. The chiefe preests & elders, & al the counsel sought false witnes againste Jesus (for to putte hym to death) but found none, yea, when many fals witnes came, yet found they none. At ye last came two false witnesses, & sayde: Thys fel lowe sayd, I am able to destroy ye temple of God, & to build it againe in three daies. And ye chief preest arose, & sayd vnto him: answerest ye nothing? why do these beare witnes againste thee? But Jesus held his peace, & the chiefe preest answered and sayd vnto hym, I charge thee by the liuing God ye thou tel vs whether thou be Christ the Sonne of God? Jesus sayd vnto him, thou hast sayd. Neuertheles, I say vnto you, hereafter shal ye se ye sonne of mā sitting on ye ryght hand of power, & cōminge in the cloudes of the skye. Thē the hygh preest rent his clothes, saynge: he hath spoken blasphemy, what need we anye more witnesses? Behold now yea haue herd his blasphemy, what thinke ye? They answered & sayd: he is worthy to die. Then did they spyt on his face, and buffeted him wyth fistes. And other smot him on the face wyth

the palme of their hands, saying: telvs thou Christ, who is he that smote thee? Peter sat without in the palace, & a damsel cam to him saying: thou also wast with Jesus of Galile. But he denyed before them al saying: I wot not what thou sayest. Whē he was gone out into ỹ porch, another wench saw him & sayd vnto them that wer ther. Thys fellow was also wt Jesus of Nazareth. And agayn he denied wt an othe saying: I doo not knowe the man. After a whyle cam vnto him they that stode by, & sayd vnto Peter, sureiye thou art euen one of them, for thy speche bewrayeth thee. Then began he to curs & sweare that he knew not the man. And immediatlye the cock crew: and Peter remembred the word of Jesu, which said vnto him: before the cock crow, ỹ shalt deny me thryse, & he went out & wept bitterli. When ỹ morning was com al the chiefpriests & the elders of the people held a counsell agaīst Jesus, to put hym to death, & brought hym boūd, & deliuered him vnto Pontius Pilate the deputie. Then Judas which had betrayed him, seyng that he was condēned, repented himself, & brought agayne the .xxx. plates of syluer to the chiefe priests & elders, saying: I haue sinned betraieng the innocent bloud. And they said: what is that to vs: see ỹ to that. And he cast down the siluer plates in the temple, & departed, & went

went & hanged himself. And the chefe priest toke the siluer plates & sayd: it is not lawful for to put them into ỳ treasure, because it is the price of blood. And they tooke counsell & bought wt them a poters field to bury straũgers in. Wherfore the field is called *Haceldema*, that is, the field of blud vntil this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying: & they tooke 30. siluer plates, the price of him ỳ was valued, whō they bought of ỳ children of Israel, & gaue thē for the poters field, as the lord appointed me. Jesus stode before the deputie, & the deputy asked him saying: art not thou the king of the Jewes? Jesus sayd vnto him: ỳ saiest. And when he was accused of ỳ chief priests & elders, he answered nothing. Then said Pilat to him: heaest thou not how many witnesses they lay against the? and he answered him neuer a worde, in so much that the deputy marueiled greatly. At that feast the deputy was wōt to deliuer vnto the people a prisoner, whom they woulde desire, he had then a notable prisoner caled Barabas: therfore when they wer gathered together, Pilat said: whether wil ye that I geue loose vnto you Barabas, or Jesus, which is called Christ? For he knew that for enuye they had deliuered him. Whē he was set down to geue iudgement, his wife sent vnto him say-

ing:

ing: haue ye nothing to do with that iust man
for I haue suffered many things this day in
my slepe because of him. But ye chief priests
& elders perswaded the people ye they should
aske Barabas, & destroy Jesus. The deputy
answered & sayd vnto them: whether of the
twayne will ye ye I let loose vnto you? They
sayd Barabas. Pilate sayd vnto them, what
shal I do thē yt Jesus, which is called christ?
They al sayd vnto him, let him be crucified.
The deputy sayd: what euill hath he donne?
But they cryed the more, saying: let him be
crucified. When Pilate saw ye he could pre-
uail nothig, but ye more busines was made,
he toke water & washed his hands before the
people, sayinge: I am innocent of the bloud
of this iust person, ye shal see. Then answe-
red all the people, and sayd: hys bloud be on
vs & on our children. Then led he Barabas
lose vnto them, & scourged Jesus & deliuered
him to be crucified. Then the soldiers of the
deputy toke Jesus into the cōmon hall, & ga-
thered vnto hym the cōpany, & they stripped
hym, & put on him a purpel robe, & platted a
crowne of thornes, & put it vpon hys head, &
a rede in his righte hand, & bowed the knee
before him, and mocked him saying: Hayle
kyng of the Jewes. And when they had spyt
vppon him, they tooke the rede & smote hym
on the head. And after that they had mocked

hym

him, they toke the robe of him againe, & put his own rayment on him, & led him away to crucifie him. And as they came oute, they found a man of Ciren, named Simon, hym they compelled to beare his crosse. And they cam vnto the place which is called *Golgotha* ỹ is to saye, a place of dead mẽs sculs, & gaue him viniger to drinke, mingled with gall: & when he had tasted thereof, hee woulde not drinke. When they had crucified hym, they parted his garmentes, & dyd cast lots, that it might be fulfilled which was spokẽ by ỹ prophet: they parted my garments among thẽ: and vpon my vesture did they cast lots. And they sat & watched him there, & set vppeouer his head the cause of his death written: *This is Iesus the King of the Iewes.* Then wer ther ij. theues crucified wyth hym, one on the right hand, & an other on the left. They that passed by reuyled him, wagging their heads & saying: thou ỹ destroyest the temple of god and doest build it in iij. dayes, saue thy selfe. If ỹ be the sonne of God, come downe from the crosse: likewise also the hye prestes mocked him with the Scribes & elders, & said, he saued other, him self he cannot saue. If he be the King of Israel, let him now come down from the crosse, and we will beleue him. He trusteth in God, let hym delyuer hm nowe, if he wil haue him, for he sayd: I am the son

of

of God. The theeues also whiche were crucifyed with him, cast the same in his teethe. Frō the vi. hour was there darknes ouer all the land, vntil the ninth houre. And aboute the. ix. houre Jesus cried with a loude voyce saying: *Eloy, eloy, Lamasabacthani*, that is to saye: My God, my God, why hast thou forsaken me? Some of them that stoode there whē they heard that, sayd: This man calleth for Helias. And straight way one of thē ran & tooke a sponge, & when he had filled it full of viniger, he put it on a rede and gaue hym to drinke. Other sayd: let be, let vs see whether Helias will come & deliuer hym. Jesus when he had cryed again with a loude voyce yelded vp the ghoste. And beholde the vayle of the temple dyd rent in two partes, from the toppe to the bottome, and the earthe dyd quake, and the stones rente, and graues dyd open, and many bodyes of Sainctes which slept, arose and went out of the graues after his resurrection, & came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him, watching Jesus, sawe the earthquake and those thinges which happened, they feared greatlye saying: Truly thys was the Sonne of God. And many women were there beholdinge him a farre of, whiche folowed Jesus from Galile, ministring vnto him: Among

which

which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedes children.

¶ On the Mondaye before Easter.

The Epistle. Esay. lxiij.

WHat is he thus that cōmeth frō Edom with redde coulored clothes of Bosra (which is so costly clothe) and cōmeth in so mightely with al his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherfore then is thy clothyng red & thy rayment lyke hys that treadeth in the wine presse? I haue troden the presse my self alone, and of al people there is not one with me. Thus wyll I treade downe myne enemies in my wrath, & set my feete vpō them in myne indignation. And their bloud shall besprinkle my clothes, & so wil I stain al my raiment, for the day of vengeaunce is assigned in my hart, & the yeare when my people shalbe delyuered, is come. I loked about me, and ther was no mā to shew me any help, I marueyled that no man helpt me vp. Then I held me by mine own arme, & my feruentnes sustayned me. And thus wyll I treade downe the people in my wrath, & hate them in my displesure, & vpon the earth wil I lay their strength. I wil declare the goodnes of the Lorde, yea and the prayse of the Lorde, for all that hee hath geuen vs; for the great

good

good & he hath donne for Israell, which he hath geuen them of his owne fauour, & according to the multitude of his louing kindnes. For he sayd: these no doubt are my people, & no shrinking children, & so he was their sauiour in their troubles, he was also troubled wt the, & the Angel yt went forth frō his presence, deliuered the. Of very loue & kindnes that he had vnto them, hee redeemed them. He hath borne them & caried them vpe euer since the world began. But after they prouoked him to wrath, & vexed his holy minde, he was their enemy, & fought against the hym selfe: yet remembred Israel: the old tyme of Moses, & his people, saying: where is he that brought the out frō the water of the sea, with them that fede his sheepe: where is he that hath geuen his holy spirit among them? He led the by the right hand of Moses, with his glorious arme deuiding the water before the wherby he gat him selfan euerlasting name he led them in the depe, as an horse is led in the plaine, that they should not stumble, as a tame beaste gooeth in the fielde, and the breath geuen of God, geueth him rest.

Thus (O God) hast thou led thy people to make thy selfa glorious name withal, Loke down then frō heauen, & beholde the dwelling place of thy sanctuary, & thy glory. How is it that thy gelousy, thy strength, the multitude

litude of thy mercyes, & thy louing kyndnes will not be intreated of vs? yet art ꝑ oure father. For Abrahã knoweth not vs, neyther is Israel acquainted with vs. But ꝑ Lorde art our father, & redemer, & thy name is euerlasting. O Lord wherfore hast thou led vs out of thy way: wherfore hast thou hardned our hartes, ꝑ wee feare the not: Be at one wt̃ vs agayne for thy seruaunts sake, & for the generation of thyne heritage. Thy people haue had but a litle of thy sanctuary in possession, for our enemyes haue troden downe thy holy place. And wee were thyne frõ ꝑ beginning, when thou wast not their lord, for they haue not called vpon thy name

¶ The Gospel. Mark. xiiij.

After two dayes was Easter, & the dayes of sweete bread. And the hyghe Priestes and the Scribes sought howe they myghte take hym by craft, & put hym to death. But they sayd not in the feast day, least anye busines ryse among the people. And when hee was in Bethany, in the house of Simon the Leper, euen as he sat at meate, there came a woman, hauinge an Alablaster boxe of oyntment, called Narde, ꝑ was pure & costly, and shee brake the boxe and ponred it vpon his head. And there were some that were not contente within them selues and sayd: what needeth thys waste of oyntemente?

For

For it might haue ben sold for more the thre
hundred pence, & haue bene geuen vnto the
poore. And they grudged agaynst her. And
Iesus said: let her alone, why trouble ye her?
she hath done a good worke on me. For ye
haue poore with you alwaies. And when so
euer ye wyll, ye may do them good, but me
haue ye not alwayes. Shee hath done that
she could, she came aforehand to anoynt my
body to the burieng. Verely I say vnto you
where soeuer thys Gospel shal be preached,
throughout the whole world, thys also that
she hath done, shall be rehearsed in remem-
braunce of her. And Judas Iscarioth one of
the .xij. went away vnto the high priests, to
betray hym vnto them. When they hearde
that, they wer glad, and promised that they
would geue hym money. And he sought how
he might conuenyently betraye him. And the
first day of sweete bread (when they offered
Passeouer) his disciples said vnto him: wher
wilt thou that we go and prepare, that thou
maiest eate the passouer? And he sent forth .2.
of hys disciples, and sayde vnto them: Go ye
into the citie, and ther shall mete you a man
bearing a pitcher of water, folow him. And
whether soeuer he goeth in, say ye vnto the
good man of the house, the Maister sayth,
where is the geast chamber, where I shall
eate Passeouer wyth my Disciples? And he

wyll

wyll shew you a great parlour paued & prepared. there make ready for vs. And his disciples went forth and came in to the City, & founde as he had sayde vnto them, and they made redy the Passouer. And when it now was euētide, he cāme with the twelue. And as they sat at boorde & dyd eate, Jesus sayd: verely I sai vnto you, one of you that eateth with me, shall betraye me. And they began to be sory, and to say to him one by one, is it I? And an other sayde is it I? He answered and sayd vnto them: it is one of the twelue, euen he that dippeth with me in the platter The sonne of man truly goeth as it is written of him, but wo to that mā by whom the sonne of mā is betrayed: good wer it for that man, if he had neuer ben borne. And as they did eate, Jesus toke bread, and when he had geuen thanks, he brake it, & gaue it to them and said: take, eate, this is my body. And he tooke the cup, & when he had geuen thanks, he gaue it to them, and they all dranke of it. And he said vnto them: This is my bloud of the newe Testament, which is shed for many. Uerely I say vnto you, I wyl drinke no more of the fruit of the vyne, vntyl that day that I drink it new in the kingdom of god. And when they had sayde grace, they went out to Mount Oliuet. And Jesus sayde vnto them: All ye shal be offended, because of me

this night. For it is written, I will smyte the shepeherd: & the shepe shal be scattered. But after I am risen again, I wil go into Galile before you. Peter sayd vnto him: & though all men be offended, yet wil not I. And Jesus sayd vnto him: Verely I saye vnto thee that this day euen in this night, before the cocke crow twyse, thou shalt deny me three times. But he spake more vehementlye, no if I should die wt thee, I wil not denye thee. Likewyse also sayd they all. And they came into a place which was called *Gethsemane*, and he sayd to his Disciples: Sit ye heare while I goo aside and praye. And he tooke with him Peter and James, & John, and began to wax abashed, & to be in an agonye, & sayd vnto them: my soule is heauy euen vnto the death, tary ye here & watch. And hee went forth a litle further & fell down flat on the ground, & prayed: that if it were possible the houre might passe frō him. And he sayd: Abba father, al things ar possible vnto thee, take awaye this cup from me, neuertheles, not as I will, but ẏ thou wilt be done. And he came & found thē sleping, & said to Peter: Simon, slepest thou? couldest ẏ not watche one houre: watch ye & praye, least ye enter into temptation, the spirite truly is readye, but the flesshe is weake. And agayn he went aside & prayed, and spake the same woordes.

And

And he returned and found them a sleepe a-
gayn, for their eyes wer heauy neither wist
they what to answere him. And he came the
thyrd tyme & said vnto them: Sleepe hence-
forth & take your ease, it is inough, ỳ houre
is come, behold the sonne of man is betray-
ed into the handes of sinners, ryse vp, let vs
go, lo, he that betrayeth me is at hand. And
immediatelye whyle he it spake cõmeth Iu-
das (which was one of the twelue) & wyth
him a great number of people with swords
& staues from the hygh Priests & Scribes, &
Elders. And he that betrayed him had geuẽ
them a generall token, sayinge: whosoeuer
I do kisse, the same is he, take him, and lead
him a waye warely. And assoone as he was
come, he goeth straight way to him, & sayeth
vnto him: maister, maister, and kissed hym.
And they layed their handes on him, & tooke
him. And one of thẽ that stood by, drew out
a sword, & smot a seruant of the hye priests
and cut of his eare. And Iesus answe-
red and sayd vnto them: ye be come out as
vnto a theefe, with swords and staues for to
take me. I was dayly with you in the tem-
ple teaching, and ye toke me not, but these
thinges come to passe, that the Scriptures
should be fulfilled. And they al forsoke him
and ran away. And there folowed him a cer
tayne yong man, clothed in linnen vpon the

bare, and the yong man caught him, and he left his linnen garment, & fled frō them naked. And they led Jesus away to ye hie priest of all, & with him came al the hygh priests, and the elders, & the Scribes. And Peter followed hym a great way of, euen till he was come into the palace of the hygh priest, & he sat with the seruants and warmed him selfe at a fyre. And the hygh priestes and all the counsel sought for wytnes against Jesus, to put him to death, and found none, for many bare witnes against him, but their witnesses agreed not together. And ther arose certayn and brought false witnes agaynst him saying: we heard him say, I will destroy this temple ye is made with hands, & within three dayes I wyl builde an other, made without handes. But yet their witnesses agreed not together. And the hyghe priest stoode vp among thē, & asked Jesus, saying: answerest ye nothing? How is it that these beare wytnes against thee? But he held his peace, & answered nothing: Again the hie priest asked hym and sayd vnto hym. Art thou Christ ye sonne of the blessed? And Jesus sayd: I am. And ye shall see the sonne of mā sitting on the right hand of power, and comming in the clouds of heauen. Then the high priest rent his clothes, & sayd: what nede we any further witnesses? Ye haue heard blasphemye, what

thynke

thinke ye? And they al cõdemned him to be worthy of death. And som began to spyt at hym, and to couer his face, & to beate him wt fistes, & to say to hym: aread, & the seruãtes buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie priestes, & whẽ shee sawe Peter warming himself, she loked on him & sayd walt not thou also with Jesus of Nazareth? And he denyed, saying: I knowe hym not, neither wote I what thou sayst. And he went out into the porch, & the cocke crew And a damosell (when she sawe him) began agayn to say to thẽ that stode by, thys is one of them. And he denyed it againe. And anon after they that stode by, said again vnto Peter, surely thou arte one of them, for thou art of Galile, and thy speech agreeth therto. But he began to curs and sweare, saying: I know not the man by whom ye speak. And agayne the cocke crew: And Peter remembred the word that Jesu had sayd vnto him, before the cocke crow twise, thou shalt deny me three times. And he began to weepe.

¶ On the Tuesdaye before Easter.

¶ The Epistle. Esay. l.

THe Lorde God hath opened my eare, therfore can I not say nay, neyther wt draw my selfe. But I offer my backe vnto the smiters, & my cheekes to the nippers, I

turne not my face frō shame & spitting & the Lord god shall help me. Therfore shal I not be confoūded. I haue hardened my face like a flint stone, for I am sure þ I shal not com to cōfusion. He is at hand that iustifieth me who wyll then go to lawe with me: Let vs stand one against another, if there be any þ wil reason with me, let him com here forth vnto me. Beholde, the Lorde God standeth by me, what is he then that can condemne me? Lo they shall bee all like an olde cloth, the moth shal eate thē vp. Therfore whoso feareth þ Lord among you, let him heare þ voyce of his seruaunte. Who so walketh in darkenes, & no light shineth vppon hym, let him put his trust in the name of the Lord, & hold hym vp by hys God, but take hede, ye al kindle a fyre of the wrath of God, & stirre vp the coales, walke on in the glystryng of your owne fire, & in the coales that ye haue kyndled. This commeth vnto you from my hand, namely, that ye shal sleepe in sorrow.

¶ The Gospell. Mark. xv.

AND a non in the dawning, the hye priestes held a counsell with the Elders and Scribes, and the whole congregation, and bound Jesus, and led him awaye, and deliuered hym to Pilate. And Pilate asked hym: art thou þ king of the Jewes? And he answered and sayd to hym, t[illegible] ayest it. And the

hyghe

hyghe prieſtes accuſed him of many thinges. So Pilate aſked him agayne, ſayinge: aunſwereſt thou nothing? Behold howe manye thinges they lay to thy charge. Jeſus yet aunſwered nothynge, ſo that Pylate marueyled. At that feaſt Pylate dyd delyuer vnto the a priſoner, whom ſoeuer they would deſire. And there was one named Barabas which lay bound wyth them that made inſurrection, hee had cõmitted murther. And the people called vnto him, and began to deſyre him, that he would do accordyng as hee had euer done vnto them. Pylate anſwered them, ſaying: wil ye ꝑ I let loſe vnto you ꝑ kyng of the Jewes? For he knew that ꝑ hie prieſts had deliuered him of enuye. But the hie prieſtes moued the people that he ſhould rather delyuer Barabas vnto them: Pilate anſwered again & ſaid vnto them: what wil ye that I then doo vnto him, whome ye call the kynge of the Jewes? And they cryed agayne, crucifye him. Pilate ſaid vnto them: what euyl hath hee don? And they cryed the more feruently, crucifye him. And ſo Pilate willing to content the people, let loſe Barrabas vnto them, & deliuered vp Jeſus (whē he had ſcourged him) for to be crucified: and the ſoldiors led him away into the common hal, & called together the whole multytude, and they clothed hym wt purple, & they plat-

fed a crown of thornes, & crowned him with
all, & began to salute him: Haile kyng of the
Iewes. And they smote him on the heade
with a rede, & did spit vpon him, and bowed
their knees, and worshiped him. And when
they had mocked him, they toke the purple
of him, & put his owne clothes on him, & led
him out to crucifie him: & they cõpelled one
that passed by, called Simon of Ciren (the
father of Alexander & Rufus) which came
out of the field, to beare his crosse. And they
broughte hym to a place named *Golgotha*,
which if a man interprete, it is the place of
dead mens sculs, & they gaue him to drynke
wyne mingled with Myrre, but he receiued
it not. And whē they had crucified him, they
parted his garments, casting lots vpon thē
what euery man should take. And it was a-
boute the thyrd hour, & they crucified him. &
the title of his cause was written. The kyng
of the Iewes. And they crucified with hym
two theues, the one on the right hande, & the
other on his left. And the scripture was ful-
filled, which saith he was counted among ỹ
wicked. And they that wēt by railed on him
wagging their heades & saying: a wretch, ỹ
that destroiest ỹ temple & buildest it again
in iii. daies, saue thy self, & com down from
the crosse. Likewyse also mocked hym ỹ hye
priestes among thē selues, with ỹ Scribes,

and

and sayd: he saued other men, him self he can not saue. Let christ the king of Israel descēd now frō the crosse, that we may se & beleue And they that wer crucified with him, chec ked him also, And whē the .vi. hour was cōe darkencs arose ouer al the earthe, vntil the ix. houre. And at the .ix. hour Jesus cried wt a loud voice, saying: *Eloy, eloy, Lamasabactha ni*, which is if one interprete it: My God, my God, why hast thou forsaken me: And some of them that stode by, whē they heard that, sayd, beholde he calleth for Helias. And one ran & filled a sponge full of viniger, & put it on a rede, and gaue him to drynke, saying: let him alone, let vs see whether Helias wil come and take hym down. But Jesus cryed with a loud voice, & gaue vp the ghost. And the vayle of the temple did rente in two pe ces, frō the top to the bottom. And whē the Centurion whiche stoode before him sawe that he so cryed, & gaue vp the ghost, he said truly, this mā was the sonne of God. Ther were also women a good way of, beholding hym, among whom was Mary Magdalen and Mary the mother of James the litle, & of Joses, & Mary Salomy, which also when he was in Galile, had folowed him, & minis tred vnto him, & many other womē which came vp with him to Jerusalem. And now when euen was come, because it was the

day of preparing, that goeth before the Sabboth, Ioseph of the citie of Aramathia, a noble Counsailour, whiche also looked for the kingdom of God, came & went in boldly vnto Pilate, & begged of him the body of Iesu. And Pilate marualled that he was already dead, & called vnto him the Centurion, & asked of him whether he had bene any whyle dead. And whē he knew ẏ truth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, & tooke him downe, and wrapped him in the linnen cloth, and layde him in a Sepulchre, that was hewen out of a rocke, and roled a stone before the doore of ẏ sepulchre. And Mary Magdalene and Mary Ioses beheld where he was laid.

¶ The Wedensday before Easter.

¶ The Epistle. Hebr. ix.

WHere as is a Testament, ther must also of necessitie be the death of him that maketh ẏ Testament. For ẏ Testament taketh authority when men are dead. For it is of no value as long as he ẏ maketh ẏ testament is a lyue, for which cause also, neyther the first Testament was ordayned without bloud. For when Moses had declared all the commaundements to all the people, according to the lawe, he tooke the bloud of the Calues & of Goates, with water, and purple wull & Isope, & sprinkled both the boke & all the

the people, saying: this is ỳ bloud of ỳ testament, which god hath appointed vnto you. Moreouer hee sprinckled the Tabernacle & bloud also, & all the ministring vessels. And almost al things ar by the law purged with bloud, & without shedding of bloud is no remission. It is nede then ỳ the multytude of heauēly things, be purified with such things but that the heauenly things thē selues bee purified with better sacrifices thē are those. For Christe is not entred into the holy places that are made with handes (whiche are simylitudes of true thynges) but is entred into very heauen, for to apeare nowe in the sight of God for vs, not to offer him selfe often, as the hygh Priest entreth into the holy place, euery yeare with straunge bloud, for then muste hee haue often suffered since the worlde began. But nowe in the end of the world hath hee appeared once, to put synne to flyght by the offeryng vp of himself. And as it is appoynted vnto all men, ỳ they shal once die, and then commeth the iudgment: Euen so Christ was once offered, to take away the sins of manye, and vnto them that looke for him, shall he appeare againe with out sinne, vnto saluation.

¶ The Gospell. Luke. xvii.

THe feaste of swete breade drewe nye, whiche is called Easter, and the hy ghe

Priestes

Priestes & Scribes sought how they myght kyll him, but they feared the people. Then entred Sathan into Judas, whose surname was Iscarioth, which was of the nũber of the twelue, and he went his way, and communed with the high Priestes and officers how he myght betray him vnto them. And they were glad, and promysed to geue hym money. And he consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the daye of swete bread, whẽ of necessitie passouer must be offred. And he sent Peter & John, saying: go & prepare vs the passouer, that we may eate. They sayd vnto him: where wylt thou that we prepare? And he said vnto them: Behold, when ye enter into the city there shal a man mete you, bearing a pitcher of water, him folow into ỹ same house that he entreth in, & ye shal say to the good man of ỹ house: The mayster sayth vnto thee: Where is the geast chamber wher I shall eate the passeouer with my disciples? And he shal shew you a great parlour paued, ther make redy. And they went & found as he had said vnto them, & they made ready the passeouer. And when the houre was come, he sat downe, & the .xij Apostles with him. And he said vnto them: I haue inwardly desired to eate this passouer with you, before that I suffer. For I say vnto you

to you, henceforth I will not eate of it anye more, vntill it be fulfilled in the kingdom of God. And he toake the cup & gaue thanks, & sayd: Take thys & deuide it among you. For I saye vnto you, I will not drinke of ỳ fruit of the vyne, vntil the kingdom of god come. And he toke bread, and when he had geuen thankes, he brake it, & gaue vnto them, saying: This is my body which is geuē for you. This do in the remembraunce of me. Likewise also whē he had supped, he toke the cup saying: This cup is the new Testament in my bloud, which is shed for you, yet behold the hand of him ỳ betrayeth me, is with me on the table. And truly the sonne of mā goeth as it is appointed, but woe vnto ỳ man, by whom he is betrayed. And they began to enquire among them selues, which of thē it was, ỳ should do it. And there was a strife among thē, which of them should seme to be greatest. And he sayd vnto thē, the kinges of nacions raigne ouer them, & they that haue authority vpō thē are called gracious lordes, but ye shal not be so: But he ỳ is greatest among you, shalbe as the yonger, & he that is chief, shalbe as he ỳ doth ministre. For whether is greater he that sitteth at meat or he ỳ serueth? is not he ỳ sitteth at meat? But I am among you as he that ministreth. Ye are they which haue biddē vō me in my temptacions,

tions. And I appoint vnto you a kingdom, as my father hath appointed to me, that ye maye eate & drinke at my table in my kingdom, & sit on seates, iudging ỳ twelue trybes of Israel. And ỳ Lord said: Simon, Simon behold Sathan hath desired to sift you, as it were wheate, but I haue prayed for thee, ỳ thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto him: Lord I am ready to go with thee into prison, & to death. And he said: I tel the Peter, the cocke shal not crow this daye, til thou haue thryse denyed that thou knowest me. And he sayd vnto them, whē I sent you without wallet, & scrip, and shoes, lacked ye anye thing? And they sayd: no. Then sayd hee vnto them: but now hee that hath a wallet, let him take it vppe, and likewise his scrip. And he that hath no swoorde, let him sell his coate, and bie one. For I say vnto you, ỳ yet the same, which is written, must be perfourmed in me, euen among the wicked was he reputed, for those things which are written of me, haue an end. And they sayd: Lord beholde, here are two swoordes, and he said vnto them: it is ynough. And he came out and went (as he was wont) to Mount Oliuet. And the Disciples followed him. And whē he came to the place, he said vnto them: pray least ye fal into temptation. And he gat him

selfe from them about a stones cast, and knéeled down and prayed, saying: Father if thou wilt, remoue thys cup from me, neuertheles not my wyll, but thyne be fulfilled. And there appeared an Angell vnto him frō heauen, comforting him. And he was in an agonye & prayed the longer, and his sweate was like droppes of bloud trickling downe to the ground. And when he rose frō prayer & was come to his disciples, he found thē sleeping for heauines, and he sayde vnto them: why sleepe ye? Ryse and pray lest ye fall into temptation. Whyle he yet spake, behold there came a company, and he that was called Iudas, one of the twelue went before thē and preased nye to Iesus, to kysse hym. But Iesus sayd vnto him: Iudas betrayest thou the sonne of man with a kysse? When they which were about him sawe what woulde follow, they sayd vnto him: Lorde, shal wee smyte wyth ỹ sword. And one of them smot a seruaunt of the hygh priests, and stroke of hys right eare. Iesus answered & said, suffer ye thus farre forth. And whē he touched hys eare, he healed him. Then Iesus sayd vnto the high Priests and rulers of the Temple, and the Elders which wer come to him: ye be come out as vnto a theefe, with swordes and staues, when I was daylye with you in the temple, ye stretched forth no handes a-

gaynst

gainst me, but this is euen your very houre & the power of darkenes. Then tooke they him, & led him, and brought hym to the high Priestes house. But Peter followed a farre of. And when they had kyndled a fyre in the middest of the palace, & were set down toge ther. Peter also sat downe among thē. But when one of the wenches beheld him, as he sat by the fire (& loking vpon him) she sayd: This same fellow was also with him. And he denyed him, sayinge: woman, I knowe him not. And after a litle whyle, an nother saw hym, and sayd: thou art also of them. And Peter sayd: Man I am not. And about the space of an houre after, an nother affyrmed, saying: verely, thys fellow was wt him also, for he is of Gallile. And Peter said: mā I wot not what thou sayest: & immediatlye whyle he yet spake, the Cocke crewe. And the Lord turned back & looked vpon Peter. And Peter remembred the word of the lord how he had said vnto him, before the Cocke crow, thou shalt deny me thryse. And Peter went out & wept bitterly. And the men that tooke Jesus, mocked him, & smote him. And when they had blindfolded him, they stroke him on the face, & asked him, saying: Aread who is it that smote thee: And manye other thinges dispitefully sayd they agaynst hym. And assoone as it was day, the Elders of the

people

people and the high priestes & scribes came together, and led him into their counsayle, saying: Art thou very Christ? Tell vs. And he sayd vnto them: If I tell you, you will not beleue me, and if I aske you, you will not answer me, nor let me go. Hereafter shall the sonne of man sit on the ryghte hande of the power of God. Then sayd they all: Art thou then the sonne of God? He sayd: ye saye that I am. And they sayd, what nede we any further witnes? For we our selues haue hearde of his owne mouth.

¶ The Thursday before Easter.

¶ The Epistle. 1. Cor. xi.

THis I warne you of, and commend not, that you come not together after a better maner, but after a worse. For first of all when ye come together in the congregation, I heare that ther is discention among you, & I partly beleue it. For there must be sectes among you, that they which are perfecte among you, may be knowen. When ye come together therfore into one place, the Lordes supper cannot be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drinke in? Despise ye the congregation of god, & shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That

which I deliuered vnto you, I receiued of the Lord, For the lord Iesus the same night in which he was betrayed, toke bread. And when he had geuen thankes, he brake it & said: Take ye, eate: this is my body, which is broken for you. This do ye in the remembraunce of me. After the same manner hee toke the cup when supper was don, saying This cuppe is the newe Testament in my bloud. This do as ofte as ye drinke it, in remembraunce of me, For as often as ye shall eate this bread, and drinke this cup, ye shall shew the lords death til he come. Wherfore whosoeuer shal eate of this bread, or drinke of this cup of the Lord vnworthely, shal be guilty of the body & bloud of the Lorde. But let a man examin him self, & so let him eate of the bread, & drinke of the cup. For he that eateth & drinketh vnworthely, eateth & drinketh his own damnatiō, because he maketh no difference of the Lordes body. For this cause manye are weake and sicke among you and many sleepe. For if we had iudged our selues, we should not haue bene iudged But when we are iudged of the Lord, wee are chastened, that we should not be dampned with the world. Wherfore my brethrē, when ye come together to eate, tary one for another. If any man hunger, let him eat at home, that ye come not together vnto condemnation

remembron. Other thynges wyl I set in ord
der when I come.

The Gospel. Luke. xxiij.

The whole multitude of them arose, and
led him vnto Pilate. And they began to
accuse him, saying: we found this fellow per
uerting the people, and forbidding to pay tri
bute to Ceasar, saying that he is Christe a
king. And Pilate apposed him, saying: Art
thou the king of the Iewes? He aunswered
him and sayd: thou sayest it. Then sayd Pi-
late to the hygh priestes, and to the people: I
find no fault in this man. And they wer the
more fearce saying: He moueth the people,
teaching throughout all Iewry, and began
at Galile, euen to this place. When Pilate
heard mention of Galile, he asked whether
that man were of Galile. And assone as he
knew that he belonged vnto Herodes iuris-
diction, hee sent him to Herode, which was
also at Ierusalem at that tyme. And when
Herode saw Iesus, he was exceeding glad,
for he was desirous to see him of a long sea-
son, because he had heard manye thinges of
him, and he trusted to haue seene some mira-
cle done by him. Then he questioned wyth
him many wordes. But he aunswered no-
thing. The high priestes and Scribes stood
forth e accused him straightly. And Herode
wyth his men of warre despysed hym. And

when he had mocked him, he arayed hym in
whyte clothing, & sent hym again to Pilate.
And the same day Pilate and Herode were
made frendes together. For before they wer
at variance. And Pilate called together the
high priestes and the rulers, and the people
& sayd vnto them: ye haue brought this man
vnto me, as one that peruerteth the people.
And behold, I examine hym before you, and
finde no fault with this man of those things
wherof ye accuse hym, no, nor yet Herode.
For I sent you vnto him, & loe, nothing wor
thy death is done vnto him: I will therefore
chasten him, & let him loose. For of necessitie
he must haue let one loose vnto them at that
feast. And al the people cried at once, saying
away with hym, and delyuer vs Barabas,
(which for a certayne insurrection made in
the city, and for a murther, was cast into pri
son.) Pilate spake again vnto them, willing
to let Iesus loose. But they cryed, saying:
crucifie him, crucifie hym. He sayd vnto the
the third time, what euil hath he don: I finde
no cause of death in him. I wil therefore cha
sten hym, and let him go, And they cryed wt
loud voices, requiring that he might be cru-
cified. And the voices of them, and of the hie
priestes preuailed. And Pilate gaue sentence
that it should be as they required. And he let
loose vnto them, him that (for insurrection &

murther)

murther) was cast into prison, whom they had desired. And he deliuered to them Jesus to do with him what they wold. And as they led him away, they caught one Simon of Ciren, coming out of the field, and on him layd they the crosse, that he might beare it after Jesus. And ther folowed him a great cõpany of people, & of women, which bewailed and lamented him. But Jesus turned back vnto them, and sayd: ye daughters of Jerusalem, wepe not for me, but wepe for your selues, & for your children. For behold the daies wil come, in which they shal say: happy are the barren, & the wombes that neuer bare, & the pappes which neuer gaue sucke. Then shal they begin to say to the mountaines, fal on vs, & to the hils, couer vs. For if they doo this in a grene tree, what shal be done in the dry? And there wer two euill doers led with him to be slain. And after that they wer com to the place (which is called Caluery) there they crucified him, & the euil doers, one on ye right hand, & the other on the left. Then said Jesus, father forgeue them, for they wot not what they do. And they parted his raiment, and cast lots. And the people stoode and beheld. And the rulers mocked him with the saying: he saued other men, let him saue himselfe, if he be very Christ the chosen of God. The soldiours also mocked him, & came, and

offred hym vinigar, and sayd: If thou be the king of the Iewes, saue thy self. And a superscription was written ouer him w̄ letters of Greek, Latyn & Hebrew. This is the king of the Iewes. And one of the euyll doers which were hanged, rayled on him, saying: If thou be Christ, saue thy self & vs. But the other answered, & rebuked him saying: fearest thou not God, seing thou art in ỹ same damnatiō: we are rightcously punished, for we receiue according to our deedes, but this man hath done nothing amisse. And he sayd vnto Iesus: Lorde, remēber me when thou cōmest into thy kingdom. And Iesus sayde vnto him: Verely I saye vnto thee, to day shalt thou be with me in paradise. & it was about the sixt houre, & there was darkenes ouer all the earth, vntill the .ix. houre, & the sunne was darkened. And the vayle of the temple did rent euē through the midst. And whē Iesus had cryed with a loud voyce, hee sayd: Father into thy hands I cōmende my spirite. And when he had thus sayd, he gaue vp the ghost. Whē the Centurio saw what had hapned, he glorified god, saying: verely this was a righteous man. And all the people that came together to that sight, & sawe the things which had happened, smote their brestes and returned. And all his acquaintaunce, & the women that followed him from

Galile

Galile stode a far of, beholding these thinges. And behold ther was a man named Joseph a Counsailour, and he was a good man and a iust. The same had not consented to the counsell and dede of them, whych was of Aramatia, a city of the Jewes, which same also wayted for the kingdome of God: he went vnto Pilate, & begged the body of Jesus, and tooke it downe, and wrapped it in a lynnen cloth, and layde it in a Sepulchre, that was hewen in stone, wherein neuer man before had bene layd. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galile, beheld the Sepulchre, and how his body was laid. And they returned & prepared sweete odours and oyntments, but rested on the Sabboth day, according to the commaundement.

¶ On good Frydaye.

¶ The Epistle. Heb. x.

THe lawe (which hath but a shadowe of good things to come, and not the very fashion of thynges themselues) can neuer with these sacrifices, which they offer yeare by yere continually, make the cõmers therunto perfect. For would not then those sacrifices haue ceased to haue ben offred because that the offerers once purged, shoulde haue had no more conscience of synnes. Neuer-

thoſes in thoſe Sacrifices is there mencion made of ſinnes euery yeare. For the bloud of Oxen, & of Goates, cannot take away ſyns. Wherfore when he cōmeth into the worlde, he ſaith: Sacrifice & offering thou wouldeſt not haue, but a body haſt thou ordayned me. Burnt offeringes alſo for ſyn haſt thou not alowed. Then ſayd I, loe I am here. In the beginning of the booke it is wrytten of me, that I ſhould do thi wil, O god. Aboue whē he ſaith ſacrifice and offring, and burnt ſacrifices, and ſynne offerynges, thou wouldeſt not haue, neyther haſt thou allowed them, which yet ar offred by the law: then ſaid he, lo I am here, do thy wyll, O God, he taketh away the fyrſt, to eſtabliſh the latter, by the which wil we are made holy, euen by the offring of the body of Jeſu Chriſt, once for all. And euery prieſt is ready dayly, miniſtring & offering often times one maner of oblation, which can neuer take away ſinnes. But this man, after he hath offered one ſacrifice for ſinnes, is ſet downe for euer on the right hand of God, and from hēceforth tarieth till his foes be made his foteſtoole. For with one offering he hath made perfect for euer them that are ſanctified. The holy ghoſt him ſelfe alſo beareth vs recorde, euen when he tolde before: Thys is the Teſtament that I wyll make vnto them. After thoſe daies (ſaith the

Lord)

Lord) I will put my lawes in their harts, & in their mindes will I write them, and their sinnes & iniquities wyl remember no more. And wher remission of these things is, ther is no more offering for syn. Seing therefore brethren, that by the meanes of the blood of Jesu, we have liberty to enter into the holy place, by the new and liuing way, which he hath prepared for vs, through the vale (that is to say, by his flesh) and seing also that we haue an high priest, which is ruler ouer the house of God, let vs draw nyo with a true hart in a sure faith, sprinckled in our hartes from an euil conscience, and washed in our bodies wyth pure water. Let vs keepe the professiō of our hope without wauering (for he is faithful that promised) & let vs consider one an other, to thentent we maye prouoke vnto loue and to good workes, not forsaking the felowshyp that we haue amōg our selues as the manner of some is, but let vs exhorte one another, and that so much the more, because ye see that the day draweth nye.

¶ The Gospell, John. xviij.

When Jesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred with hys Disciples. Judas also whyche betrayed hym, knewe the place, for Jesus oft tymes resorted thyther

ther wyth his disciples. Judas then (after he had receiued a band of mē and ministers of the hie prīests and pharisēis) cam thither with lantarns and firebrands, & weapens. And Jesus knowing all thinges that shoulde come on him, went forth, & sayd vnto them: whom seeke ye? They answered hym, Jesus of Nazareth. Jesus said vnto them, I am he. Judas also which betrayed him, stode with them. Assone then as he had sayd vnto them I am he, they went backward, and fel to the ground. Then asked he them agayn, whom seeke ye? They sayd, Jesus of Nazareth. Jesus answered, I haue told you that I am he. If ye seeke me therefore, let these go their way, that ỹ saying might be fulfilled which he spake: Of thē which thou gauest me, haue I not lost one. Then Simon Peter hauing a swoorde, drew it, & smote the hie prīests seruaunt, and cutte of hys right eare. The seruaunts name was Malchus. Therfore sayd Jesus vnto Peter, put vp thy swoord into thy sheath. Shal I not drink of ỹ cup which my father hath geuē me? Thē the company & the captaine & the ministers of ỹ Jewes toke Jesus & bound him, and led him awai to Anna first, for he was father in lawe to Caiphas, which was the hie prīest ỹ same yeare. Caiphas was he ỹ gaue counsails to ỹ Jewes, that it was expedient ỹ one man should dye

for

for the people. And Simon Peter followed Jesus, & so did an other disciple, that disciple was knowen to the high priest, and went in with Jesus into the palace of the hie priest. But Peter stoode at the doore without. Then went out that other disciple, which was knowen to the high priest, & spake to the damosell that kept the doore & brought in Peter. Then sayd the damosell that kept the doore vnto Peter: Art not ỹ also one of this mans disciples? He said, I am not. The seruants & ministers stoode ther whych made a fyre of coales, for it was cold & they warmed themselues, Peter also stoode among them, & warmed him selfe. The hie priest then asked Jesus of his disciples, and hys doctrine. Jesus answered him: I spake openly in the world. I euer taught in the Synagoge, and in the Temple whether all the Iewes haue resorted, and in secrete haue I sayd nothing, why askest thou me? Aske them which heard me what I sayde vnto them. Beholde, they can tel what I said. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying: Answerest thou the hygh priest so? Jesus answered hym: if I haue euil spoken, beare witnes of the euil but if I haue well spoken, why smitest thou me: And Annas sent him bound vnto Cayphas the hye priest. Simon Peter stode and

warmed

warmed himself. Then sayd they vnto him: art not thou also one of his Disciples? He denyed it and sayde: I am not. One of the seruauntes of the high priest (his cousin, whose eare Peter smote of) sayd vnto him: did not I see thee in the garden with him? Peter therfore denied it again. & immediatly the cocke crew. Then lead they Jesus from Caiphas into the hall of iudgment. It was in the morning, & they themselues went not into ỳ iudgment hal, least they shoulde be defiled, but ỳ they myght eate the passeouer. Pilate then went out to thẽ & sayd: what accusatiõ bring you against this man? They answered & sayd vnto him: if he were not an euyll doer, we wold not haue deliuered him to thee. Then sayd Pilate vnto them, take ye him, & iudge him after your own law. The Iewes therfore sayd vnto him: it is not lawful for vs to put any mã to death, ỳ the wordes of Jesus might be fulfiled which he spake, signifying what death he should dye. Then Pilate entred into the iudgement hall again, & called Jesus, & sayd vnto him: art thou the king of ỳ Iewes? Jesus answered, sayest thou ỳ of thy self, or did other tel it thee of me? Pilate answered, I am a Iewe. Thine own nation & ỳ hye priests haue deliuered thee vnto me, what hast ỹ don? Jesus answered, my kingdõ is not of this world, if my kingdome

this world, then would my ministers surely fight, that I should not be delivered to the Jewes, but now is my kingdome not farre hence. Pilat therfore said unto him, art thou a king the? Jesus answered, thou sayest that I am a king. For thys cause was I borne, & for this cause came I into the world, that I should beare witnes unto the truth, And all that ar of the truth, heare my voyce. Pilate sayde unto hym: what thyng is truth? And when he had said this, he went out again unto the Jewes, & said unto them: I find in him no cause at al, ye haue a custom that I should deliuer you one lose at Easter, wil ye that I lose unto you the king of the Jewes? Then cryed they all agayne, saying: Not hym, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged hym. And the Soldiers wounde a crowne of thornes, & put it on his head. And they dyd on him a purple garment, & came unto him & said: Hayle kyng of the Jewes, & they smote him on the face. Pilate wēt forth againe, and sayd unto them: behold I bryng him forth to you, that you may knowe that I finde no fault in hym. Then came Jesus forth, wearing a crowne of thornes, & a robe of purple. And he said unto them: behold the man. When the hie priestes therfore & ministers saw him, they cried saying: crucify him

crucify

crucifiy him. Pilate sayd vnto them, take ye him, and crucify him, for I find no cause in him. The Iewes answered him; we haue a law, and by our law he ought to die, because he made him selfe the sonne of God. When Pilate heard that saying, he was the more afraid, & went again into the iudgement hal, and said vnto Iesus: whence art thou? But Iesus gaue him none answer. Then sayde Pilate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifye thee, & haue power to loose thee? Iesus answered, thou couldest haue no power at al against me, except it were geuen thee from aboue. Therfore he that deliuered me vnto thee, hath the more syn. And from thence forth sought Pilate meanes to loose him. But the Iewes cried saying: if thou let him go, thou art not Cesars frend, for who soeuer maketh him selfe a king, is agaynst Cesar. When Pilate heard that saying, he brought Iesus forth, & sat down to geue sentence in a place ỹ is called ỹ Pauement, but in the hebrew tong Gabbatha. It was the preparing day of Easter, about the vi. hour And he said vnto ỹ Iews, behold your king They cried saying: away wt him, away with him, crucify him. Pilat said vnto them, shal I crucify your king? The hye priestes answered: wee haue no king but Cesar. Then

deliuered

delyuered he him vnto them to be crucified. And they tooke Jesus & led hym away. And he bare his crosse, & went forth vnto a place which is called the place of dead mens scules, but in Hebrew Golgatha, wher they crucified him, & .ij. other with him, on either side one, & Jesus in the middest. And Pilat wrote a title and put it on the crosse. The writing was, Jesus of Nazareth, king of the Jewes. This title read many of the Jewes, for the place where Jesus was crucified, was nye to the city. And it was written in Hebrew, Greke & Latin. Then sayde the hye priestes of the Jewes to Pilate: write not king of the Jewes, but that he sayde: I am kyng of the Jewes. Pilate answered: what I haue written, that haue I written. Then the soldiers when they had crucified Jesus, toke his garments & made four partes, to euery soldier a part, and also his coat. The coate was without seame, wrought vpon throughout, they said therfore among themselues: Let vs not deuide it, but cast lots for it who shal haue it That the scripture might be fulfilled, saying: they haue parted my raiment among them, & for my coate they did cast lots. And the soldiers did such things in dede. Ther stode by the cros of Jesus his mother, & his mothers sister Mary, the wife of Cleophas, & Mary Magdalen. When Jesus therfore sawe hys

mother

mother, & the disciple standing whom he lo
ued, he said vnto his mother: woman behold
thy sone. Then said he to the disciple: behold
thy mother. And from that hour the disciple
tooke her for hys owne. After these thynges
Jesus knowing that allthings wer now per-
formed, that the scripture might be fulfilled
he said: I thirst. Nother stode a vessel ful
of viniger, therfore they filled a spounge with
viniger, & wound it about with isop, & put it
to his mouth. Assone as Jesus then receiued
of the viniger, he said: it is finished, & bowed
his hed, & gaue vp the goost. The Jewes ther
for, because it was the preparing of the sab
both, that the bodies should not remain vp-
on the crosse, on the Sabboth day (for the sa
both day was an hie daye) besought Pilate
that their legs might be broken, & that they
might be taken down. Then came the soldi-
ers, & brake the legs of the fyrst, & of thother
which was crucified wyth him. But when
they came to Jesus, & saw that he was dead
already, they brake not his legs, but one of
the soldiers with a spear thrust him into the
side, and forthwith came ther out blood and
water. And he that sawe it bare recorde, and
his recorde is true. And he knoweth that he
sayth true, that ye myght belene also. For
these thinges wer done, that the Scripture
shuld be fulfilled: ye shal not breake a bone of

hym

him. And agayn another scripture saith: they shall looke vpon him whō they haue pearced. After this Ioseph of Aramathia, which was a disciple of Iesus, but secretly for feare of the Iewes, besought Pilate that he myght take down the body of Iesus. And Pilat gaue him lisence, he cam therfore & toke the body of Iesus. And there came also Nicodemus, whych at the beginning cam to Iesus by nyght, and brought of Myr and Aloes mingled together about an hundred pound of weyght. Then toke they the body of Iesu & wound it in linnen clothes, with odors as the maner of the Iewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wher in was neuer man layd, there layd they Iesus therfore, because of the preparyng of the Sabboth of the Iewes, for the sepulcher was nye at hande.

¶ On Easter euen.

¶ The Epistle. 1. Peter. iii.

IT is better (if the wyll of God be so) that ye suffer for well doyng, then for euyl doing. For as much as Christ hath once suffred for synnes the iust for the vniust, to bryng vs to God. And was killed as pertaynyng to the flesshe, but was quickened in the spirite. In which spirit he also went and preached to the spirites that were in prison, whiche sometyme had ben disobedient, when the long sufferyng

of God was once looked for, in the dayes of Noe, while ỳ Arke was a preparing, wherein a few, that is to say, eyght soules were saued by the water, like as baptisme also now saueth vs, not the putting awaye of the filth of the flesh, but in that a good conscience consenteth to God by the resurrection of Jesus Christ, which is on the ryghte hande of God and is gone into heauen, Aungels, powers and might subdued vnto him.

¶ The Gospel. Math. xxvii.

When ỳ euen was come, there cam a rich mã of Aramathia named Joseph which also was Jesus disciple. He went vnto Pilate & begged the body of Jesus. Then Pilate cõmaunded the body to be deliuered. And whẽ Joseph had taken the body, he wrapped it in a cleane linnen cloth, and layd it in his newe tombe, which he had hewen out euen in the rocke, & rolled a great stone to ỳ doore of the sepulchre, & departed. And there was Marye Magdalen, & the other Mary, sitting ouer against ỳ sepulchre. The next day ỳ followed, ỳ day of preparing ỳ hye priests & Pharisees came together vnto Pilat, saying: syr we remẽber ỳ this deceauer said while he was yet aliue, after thre daies I will rise againe, commaũd therfore ỳ the sepulchre be made sure, vntill the thyrd day, least his disciples come & steale him away, & saye vnto the people, he is

ryssen

risen from the dead, & the last errour shal be worse then ỹ first. Pilate said vnto them: ye haue ỹ watch, go your way, make it as sure as ye can. So they went & made ỹ sepulchre sure vñ the watchemen, and sealed the stone.

¶ On Easter day.

¶ The Epistle. Collos. iii.

If ye be rysen agayne with Christ, seeke those thinges whiche are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things, for ye are dead, & your life is hid with Christe in God. When Christ (which is our life) shal shew him self, then shal ye also appeare with him in glory. Mortify ye therfore your earthly members, fornicatiõ, vncleanues, vnnatural lust, euil concupiscence, & couetousnes, which is worshipping of idoles, for which thinges sake, the wrath of God vseth to come on the disobedient children, among whom ye walked some tyme when ye liued in them.

¶ The Gospell. John. xx.

The firste daye of the Sabbothes came Mary Magdalen early (whẽ it was yet darke) vnto the sepulchre, & sawe the stone taken away from the graue. Then she ran & came to Simon Peter, and to ỹ other disciple, whom Jesus loued, & sayd vnto thẽ: they haue taken away the Lord out of the grane

And we cannot tel where they haue laid him. Peter therfore went forth, & that other disciple, and came vnto the sepulchre. They ran both together, & the other disciple out ranne Peter, and came first to the Sepulchre. And when he had stouped down, he saw ỹ linnen clothes lying, yet went he not in. Then came Simon Peter, folowing him, and went into the Sepulchre, and sawe the lynnen clothes lye, and the napkin that was about his head not lying with the linnē clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he sawe and beleued, For as yet they knew not the Scripture that he should rise againe from death. Then the Disciples went away againe vnto their owne home.

¶ The Monday in the Easter weke

¶ The Epistle. Actes.x.

PEter opened his mouthe and sayde, of a truth I perceaue that there is no respect of persons with God, but in all people, he ỹ feareth him & worketh rygh teousnes, is accepted with him, ye know ỹ preaching that God sent vnto the children of Israell. Preaching peace by Iesus Christ, which is Lord ouer al things, which preaching was published throughout all Iewry (& began in Galile after ỹ Baptisme which Iohn preached)

how

howe God annoynted Jesus of Nazareth with the holy ghost, and with power, which Jesus went about, doing good, and healing all that were oppressed of the deuil, for God was with hym. And we are witnesses of all things which he dyd in the land of ỹ Jewes and at Jerusalem, whom they slewe & hanged on tree, hym God rayled vp the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God, for the same intent) whiche did eate & drinke with hym, after he rose frō deathe. And he commaunded vs to preach vnto the people, & to testifye that it is he whiche was ordained of God to be the Judge of ỹ quicke and dead. To hym gene all the Prophetes witnes that throughe hys name whosoeuer beleueth in hym, shall receaue remission of synnes.

¶ The Gospel. Luke. xxiiii.

BEhold, two of his Disciples went that same daye to a towne called Emaus, which was frō Jerusalem aboute threescore furlongs, and they talked together of all the things that had happened. And it chaunced that while they cōmoned together, & reasoned, Jesus him selfe drew neare, & wēt wyth them. But theyr eyes were holden that they should not know hym. And he said vnto thē what maner of communication are these,

that ye haue one to another as ye walk, and are sad? And ỳ one of thē (whose name was Cleophas) answered & said vnto hym: art ỳ onely a straunger in Ierusalem, & hast not knowen the thinges which haue chaunced there in these dayes? He said vnto thē, what thinges? And they sayd vnto him: Of Iesus of Nazareth, which was a Prophet, mighty in dede and word before God, and all ỳ people, and how the hie Priestes and our rulers deliuered him to be condempned to death, & haue crucifyed hym. But we trusted that it had bene he which should haue redemed Israel. And as touching al these things, to day is euen the thyrd day ỳ they were done: yea and certayne women also of our companye made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying: that they had seene a vision of Angels, which sayd that he was a liue. And certayne of them which wer with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he sayd vnto them. O fooles & slow of harte to beleue al that the Prophets haue spoken. Ought not Christ to haue suffred these thinges, & to enter into his glory? And he began at Moises and al the Prophets, & interpreted vnto thē in al scriptures, which were writtē of hym. And they drewe nie vnto the towne

which

whiche they wente vnto. And he made as though he would haue gone further. And they cõstrained him, saying. Abide wt vs, for it drayweth towards night, & the day is farre passed. And he went in to tary with thẽ. And it came to passe, as he sat at meate with thẽ, he toke bread, and blessed it, & brake, & gaue to thẽ. And their eyes wer opened, and they knew him, & he vanyshed out of their sight. And they sayd betwene them selues, did not our hartes burne within vs, while he talked with vs by the way, & opened to vs the scriptures? And they rose vp the same houre, & returned to Jerusalem and founde the eleuen gathered together, and they that were with them, saying: the Lord is risen in deede and hath appeared to Simon. And they tolde what things were don in the way, and how they knewe him in breaking of bread.

¶ The Tewsday in Easter weke.

¶ The Epistle. Actes. xiii.

Men & brethren, Children of the generation of Abraham, and whosoeuer among you, feareth God, to you is this word of saluation sent. For the inhabiters of Jerusalem, and their rulers, because they knewe him not, nor yet the voyces of the prophets, whiche are read euery Sabboth daye, they haue fulfylled them in condempnynge him. And whẽ they foũd no cause of death in him

yet desired they Pilate to kyl him. And whē they had fulfylled all that were wrytten of hym, they tooke him down from the tree, & put him in a sepulchre. But God raised him agayne frō death ꝑ thyrd day, & he was sene many dayes of them which went with him from Galile to Ierusalem: which are ꝑ wit nesses vnto the people. And we declare vnto you, how that ꝑ promise (which was made vnto ꝑ fathers) god hath fulfilled vnto their children (euen vnto vs) in ꝑ he raysed vp Ie sus againe. Euen as it is wrytten in the se cond psalme. Thou art my sonne thys daye haue I begotten thee. As concerning that he raysed hym vp from death, now no more to turne to corruption, he sayde on this wyse: The holy promyses made to Dauid, will I geue faythfully vnto you, wherfore he sayth also in another place, thou shalte not suffer thine holy one to see corruption. For Dauid after ꝑ he had in his time fulfilled the wil of God fell on slepe, and was layd vnto his fa thers and saw corruption, but he whom god raysed agayne, sawe no corruption. Be it knowen vnto you therfore (ye men and bre thren) that through thys mā is preached vn to you forgeuenes of sinnes, and that by him all that beleue, are iustifyed from al things from which ye could not be iustifyed by the lawe of Moses. Beware therefore least that

fall

fall on you, whyche is spoken of in the Pro-
phets: Behold ye despisers and wonder, and
perysshe ye, for I doo a worke in your dayes,
whych ye shall not beleue, though a man de-
clare it to you.

¶The Gospell. Luke.xxiiii.

JEsus stoode in the myddst of hys disciples
and sayd vnto them peace be vnto you. It
is I, feare not. But they wer abashed and a-
fraid, & supposed that they had sene a spirite.
And he sayd vnto them: why are ye troubled
& why doo thoughts aryse in your harts? Be-
holde my handes and my fet, that it is euen
I myselfe. Handle me & see, for a spirite hath
not flesshe and bones as ye see mee haue: and
when he had thus spoken, hee shewed them
his hands and hys fects. And whyle they yet
beleued not for ioye, and wondred, hee sayde
vnto thē: haue ye here any meate? And they
offered hym a peece of broyled fish, and of an
honye combe. And hee tooke it and dyd eat
before them. And hee sayde vnto them: these
ar the words which I spake vnto you, while
I was yet with you. That all muste nedes
be fulfilled which were written of mee in the
lawe of Moses, and in the Prophetes, and in
the Psalmes. Then opened he their wyttes
that they myght vnderstand the scryptures,
and sayde vnto them, that it is wytten, and
thus it behoued Chrisste to suffer, and to ryse

agayne

againe from death the thyrd day, and that repentaunce and remission of sinnes should be preached in his name, among al nations and muste begine at Jerusalem. And ye are witnesses of these thinges.

¶ The fyrst Sonday after Easter.

¶ The Epistle. 1. John. v.

ALL that is borne of God, ouercommeth the worlde. And this is the victorye that ouercommeth the worlde, euen oure fayth. Who is it that ouercommeth the world, but he whiche beleueth that Jesus is the Sonne of God? This Jesus Christ is he that came by water & bloud, not by water onely, but by water and bloud. And it is the spirit that beareth witnes, because the spirite is truth, for there are three whiche beare recorde in heauen, the father, the worde, and the holye ghost, and these three are one. And there are three which beare record in earth, the spirit and water, and bloud, & these three are one. If we receue the witnes of men, the witnes of God is greater. For this is the witnes of God, that is greater, whiche he testifyed of hys sonne. He that beleueth on the sonne of God, hath the witnes in him selfe. He that beleueth not God, hath made him a lyer, because he beleueth not the recorde that God gaue of hys sonne. And this is the record. how that God hath genen vnto vs eternall

life

lyfe, & this life is in his sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not life.

¶ The Gospel. John. xx.

THe same day at night, which was ỳ first day of the Sabbothes, whē ỳ doores wer shut (where the Disciples wer assembled together for feare of the Jewes) came Jesus & stode in the middest, & said vnto thē. peace be vnto you. And whē he had so said, he shewed vnto them his hands & his side. Thē were ỳ disciples glad, when they saw ỳ Lord. Then sayd Jesus to them againe: Peace be vnto you. As my father sent me, euē so send I you also. And when he had sayd these wordes, he breathed on thē, & said vnto them: receaue ye the holy ghost, whosoeuer sinnes ye remit, they are remitted vnto them. And whosoeuer sinnes ye retaine, they are retained.

¶ The second Sonday.

¶ The Epistle. 1. Peter. ii

THis is thanke worthy, if a man for conscience toward God, endure grefe, and suffer wrong vndeserued. For what praise is it, if when ye suffer for your faults, ye take it paciently? But and if when ye do well, ye suffer wronge and take it paciently, then is there thanke with god. For hereunto verely were ye called, for Christ also suffered for vs leaving vs an ensample, ỳ we should follow

his

his steps, whiche did no sinne, neyther was there guile found in his mouth, which whē he was reuiled, reuiled not agayne, when he suffered, he threatned not, but committed the vengeaunce to hym that iudgeth ryghtesuslye, which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should lyue vnto ryghteousnes. By whose stripes ye were healed. For ye were as sheepe going astray. But are nowe turned vnto the shepeheard and Bysshop of our soules.

¶ The Gospel. John. x.

CHrist sayde to hys Disciples: I am the good shepeherd, a good shepeheard geueth hys lyfe for the sheepe. An hyred seruaunt and he whiche is not the shepeheard (neyther the sheepe are his owne) seeth the Wolfe commyng, and leaueth ỹ sheepe, and flyeth, and the Wolfe catcheth and scatereth the sheepe. The hyred seruaūt flieth, because he is an hyred seruaunt and careth not for ỹ sheepe. I am the good shepeherd, and know my sheepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the sheepe e other sheepe I haue, which are not of this fold. Them also must I bring, and they shal heare my voyce, and there shalbe one folde, and one shepeherd.

¶ The

¶ The thyrd Sonday.

¶ The Epistle. 1. Peter. ii.

DEarly beloued, I beseech you as straungers, and Pilgrimmes, abstaine from fleshly lustes, which fight agaynst the soule, and see that ye haue honest conuersation amonge the Gentiles, that where as they backe byte you as euill doers, they maye see your good workes, & prayse God in the dayes of visitatiõ. Submit your selues therfore to all maner ordinaunces of mã, for the Lordes sake, whether it be vnto the king as vnto ỹ chiefe head, either vnto rulers, as vnto the that are sent of him, for the punishmente of euill doers, but for the laude of them that do well. For so is the will of God, that wyth well doing ye may stop the mouthes of foolyshe and ignorant men, as free, and not as hauing the liberty for a clocke of malitiousnes, but euen as the seruaunts of God. Honour all mẽ, loue brotherly felowshyp, feare God, honour the kyng.

¶ The Gospell. Iohn. xvi.

IEsus sayde to hys Disciples: After a whyle ye shal not see me, & agayne after a while ye shal see me, for I go to the father. Then sayde some of hys Disciples betweene them selues: what is this that he sayth vnto vs, after a whyle ye shal not see me, & agayn after a whyle ye shall see me, & that I goe to

the

the father. They said therfore, what is this ꝙ he sayth: after a while? We cannot tel what he sayeth. Jesus perceaued that they would aske him, ꝯ said vnto them: ye inquire of this betwene your selues, because I sayd after a while ye shall not see me. and againe after a while ye shal see me. Verely, verely I say vnto you, ye shal wepe ꝯ lament, but contrariwyse the world shal reioyce: ye shal sorow but your sorow shalbe turned to ioy. A woman whē she trauaileth hath sorow, because her hour is come, but as sone as she is deliuered of ỹ childe, she remēbreth no more ỹ anguishe for ioy ỹ a mā is borne into the world. And ye now therfore haue sorow, but I wil see you againe, and your harts shal reioyce, and your ioy shall no man take from you.

¶ The fourth Sonday.

¶ The Epistle. James. i.

EVery good gift, and euery perfect gifte is from aboue, ꝯ commeth downe from the father of lightes, with whom is no variablenes, neither is he chaūged vnto darknes. Of his owne wil begat he vs, with the word of truth, that we shoulde be the fyrste fruites of his creatures, wherfore (deare brethren) let euery man be swifte to heare, slow to speake, slow to wrath. For the wrath of man worketh not that which is ryghteous before God. Wherfore lay a part all filthines

thinges, & superfluitye of malicyousnes, & receaue with mekenes the worde that is graffed in you, which is able to saue your soules.

¶ The Gospel. John. xvi.

IEsus sayd vnto his Disciples: nowe I goe my way to him that sent me, and none of you asked me whether I go, but because I haue sayde suche thinges vnto you, your harts are full of sorowe. Neuertheles, I tel you the truth, it is expedient for you that I go away. For if I goe not away, that comforter will not come vnto you. But if I departe, I will send him vnto you. And when he is come, he will rebuke the worlde of sinne and of righteousnes, and of iudgement. Of sinne, because they beleued not one me. Of ryghteousnes, because I goe to my father, & ye shall see me no more. Of iudgement, because the Prince of this worlde is iudged alreadye. I haue yet many thinges to saye vnto you, but ye can not beare them awaye nowe. Howbeit, when he is come (which is the spirite of truth) he will leade you into all trueth. He shall not speake of him selfe, but what soeuer he shall heare, y shall he speake & he will shewe you thinges to come. He shal glorifye me, for he shal receaue of mine, and shal shew vnto you. All thinges that y father hath, are myne, therfore sayd I vnto you, y he shall take of myne, and shew vnto you.

¶ The

¶ The fift sonday.

¶ The Epistle. James.i.

SEe that ye be doers of the worde, & not hearers onely, deceauing your owne selues. For if any man heare the word, & declareth not the same by his workes, he is lyke vnto a man beholdinge his bodely face in a glasse. For assone as he hath looked on himselfe, he goeth his way, and forgetteth immediately what his fashion was. But who so looketh in the perfecte law of libertie, & continueth therin (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happye in his dede. If any man among you seme to be deuoute, and refrayneth not hys tong but deceaueth his owne hart, this mans deuotion is in vayne. Pure deuotion and vndefiled before God the father, is thys, to vysit the fatherles and wydowes in theyr aduersitye, and to kepe hym selfe vnspotted of the world.

¶ The Gospell. John.xvi.

VErely, verely, I say vnto you, what soeuer ye shal aske the father in my name he wyll geue it you. Hetherto haue ye asked nothynge in my name. Aske, and ye shal receaue that youre ioye may bee full. These thinges haue I spoke vnto you by prouerbes The tyme will come, when I shal no more speake vnto you by Prouerbes, but I shall

shewe you plainly from my father. At that day shall ye aske in my name. And I say not vnto you that I will speake vnto my father for you. For the father him selfe loueth you, because ye have loued me, and have beleued that I came out from God, I went out from ỳ father, and came into the world. Agayne, I leaue the world, and go to the father. His Disciples sayde vnto him: Lo, nowe talkest thou plainly, & speakest no parable. Now are we sure that thou knowest all thinges, and needest not that any mã should aske the any question, therefore beleue we that thou cãmest from God. Iesus answered them: nowe ye do beleue, beholde the houre draweth nie, and is already come, that ye shall be scattered euery man from his owne, & shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the world shall ye haue tribulation, but be of good chere, I haue ouercome the world.

¶ On Ascention day.

¶ The Epistle. Actes. i.

In ỳ former treatyse (dere Theophilus) we haue spoken of all that Iesus began to do and teach, vntil the day in whiche he was taken vp, after that he through the holy ghost had geuen commaundements vnto

the Apostles, whō he had chosen, to whō al-
so he shewed him selfe a liue after his passion
& that by many tokens, appearing vnto thē
xl. dayes, and speaking of the kingdome of
God, & gathered them together, & commaun
ded them ỳ they should not depart frō Jeru-
salem, but to wayte for ỳ promise of the fa-
ther. Wherof, saith he, ye haue heard of me.
For Johan truly baptiseth with water, but ye
shal be baptised with ỳ holy ghost, after these
fewe dayes. When they therfore were come
together, they asked him saying: Lord, wylt
thou at this time restore againe ỳ kingdome
of Israell? And he said vnto them: it is not for
you to knowe the times or ỳ seasons, whiche
the father hath put in his owne power. But
ye shal receaue power after ỳ the holy ghost
is come vpon you. And ye shall be wytnesses
vnto me, not onely in Jerusalem, but also in
all Jewry, & in Samaria, and euen vnto the
worlds ende. And when he had spoken these
things, while they beheld he was takē vp on
hie, and a cloud receaued him vp out of their
sight. And while they loked stedfastly vp to-
ward heauen as he went, beholde two men
stoode by them in white apparell, which also
sayd: ye men of Galile, why stand ye gasyng
vp into heauen? This same Jesus whiche is
taken vp frō you into heauen, shall so come,
euen as ye haue seene him go into heauen.

¶ The

¶ The Gospel. Mark. xvi.

IEsus appeared vnto the eleuen, as they sat at meate, & cast into their teeth their vnbeliefe, & hardnes of hart, because they beleued not thē which had sene that he was rysen agayne frō the dead, and he said to them: go ye into all the world & preach the Gospell to all creatures, he ỳ beleueth, & is baptysed, shall be saued. But he that beleueth not, shal be damned. And these tokens shal follow thē that beleue in my name, they shal caste oute deuils, they shall speake with newe tonges, they shall dryue a way serpentes. And if they drinke any deadly thing it shal not hurt thē. They shall lay their handes on the sicke, and they shal recouer. So then when ỳ Lord had spokē vnto them, he was receaued into heauen, and is on ỳ right hand of God. And they went forth and preached euery where. The Lord working with them and confyrminge the word with miracles following.

¶ The sonday after Ascention day.

¶ The Epistle. 1. Peter. iiii.

THe end of all thinges is at hande, be ye therfore sober, and watche vnto prayer. But aboue all thinges haue feruente loue amonge your selues, for loue shall couer the multitude of sinnes. Be ye harberours one to another without grudginge. As euery man hath receaued the gifte, euen so minis-

ster the same one to another, as good minis-
sters of the manifold grace of God. If any
mā speake, let him talke as ỳ wordes of God.
If any man minister, let him do it as of the
ability whiche God ministred to hym, that
God in all thinges may be glorified, through
Iesu Christ, to whom be prayse, and domi-
nion, for euer. Amen.

¶ The Gospell. Iohn. xv.

When the comforter is come, whom I
will sende vnto you from the father, e-
uen the spirit of truth, which proceedeth of ỳ
father, he shall testifie of me, & ye shall beare
witnes also, because ye haue bene with me
frō the beginning. These thinges haue I said
vnto you, because ye should not be offended.
They shal excōmunicate you, ye ỳ time shal
come ỳ whosoeuer killeth you, will thinke ỳ
he doth good seruice. And suche thinges will
they doo vnto you, because they haue not
knowen the father, neither yet me, but these
things haue I told you, that when ỳ time is
come, ye may remember them ỳ I told you.
These thinges sayd I not vnto you at the be-
ginning, because I was present with you.

¶ On Whitsonday.

¶ The Epistle. Actes. ii.

When the fiftye dayes were come to an
ende, they were all with one accord to-
gether in one place. And sodenly there came
a sound

a sound from heauen, as it had bene the comming of a mightye wynde, and filled all the house where they sat. And ther appeared vnto them clouen tonges, like as they had bene of fyre, & it sat vpon eche one of them, & they were all filled with the holy ghost, & began to speake with other tonges, euen as the same spirit gaue them vtteraunce. There were dwelling at Jerusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondred all, and marueyled, sayinge among them selues, behold, are not all these (which speake) of Galile? And howe heare we euery man his owne tong, wherin we were borne? Parthians, & Medes, & Elamites, & the inhabiters of Mesopotamia, & of Jewry, and of Capadocia, of Pontus, & Asia, Phrigia, & Pamphilia, of Egipt, and of the parties of Libia, which is beside Syren, and straungers of Rome, Jewes, and Proselites, Grekes, and Arabians: we haue heard them speake in our owne tonges the great workes of God.

¶ The Gospell. John. xiiii.

JEsus sayd vnto his Disciples: If ye loue me, kepe my commaundements, & I will pray the father, & he shall geue you another

comforter, ỳ he may abyde with you for ever, euen the spirite of truth, whom ỳ worlde can not receaue, because the worlde seeth him not, neyther knoweth hym. But ye knowe him, for he dwelleth with you, and shalbe in you. I wil not leaue you comfortles, but wil come to you. Yet a litle while, and ỳ worlde seeth me no more, but ye se me. For I lyue, and ye shal liue. In ỳ day shal ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shall be beloued of my father, and I will loue hym and wyll shew myne owne selfe vnto him.

Judas sayth vnto hym (not Judas Iscarioth) Lord, what is done that thou wilt shew thy self vnto vs, and not vnto the worlde? Iesus aunswered and sayd vnto them: If a man loue me he will kepe my sayings, and my father will loue him, and we wyll come vnto him, & dwell with him. He ỳ loueth me not, kepeth not my sayings. And the worde which ye heare, is not mine, but the father whych sent me. These thinges haue I spoken vnto you, being yet present with you. But ỳ comforter which is the holy ghost, whom my father will send in my name, he shal teach you al thinges, and bring al things in your remembraunce, what soeuer I haue sayde vnto you.

Peace

peace I leaue with you: my peace I geue vnto you. Not as ye worlde geueth geue I vnto you. Let not your harts be greued neither feare, ye haue heard how I sayd vnto you: I go, & come againe vnto you. If ye loued me, ye would verely reioyce, because I sayd I go vnto ye father. For the father is greater the I. And now haue I shewed you before it come, ye when it is come to passe, ye myghte beleue. Hereafter will I not talke many wordes vnto you. For the Prince of this worlde cometh, & hath naught in me. But that ye worlde may know that I loue ye father. And as the father gaue me commaundement, euen so do I.

¶ The Monday in Whitson weeke.

¶ The Epistle. Actes. x.

Then Peter opened his mouth & sayd: of a truth I perceaue that there is no respect of persons with God, but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israell, preachyng peace by Iesus Christ, which is Lord ouer all thynges: which preachyng was published throughoute all Iewrye and beganne in Galile, after the Baptisme which Iohn preached, howe God annoynted Iesus of Nazareth with the holye ghost, and with power. Which Iesus went

about doing good, and healing al that were oppressed of ỹ deuill, for god was with him. And we are witnesses of all things which he did in the land of the Iewes, & at Ierusalem, Whom they slew & hanged on tree, him god raysed vp the thyrd day, & shewed him openly, not to all ỹ people, but vnto vs witnesses (chosen before of God, for the same intents) which did eate and drinke with him, after he rose from death. And he commaunded vs to preach vnto ỹ people, and to testifie that it is he which was ordained of God, to be ỹ iudge of quicke and dead. To hym geue al the prophets witnes, that through his name, who soeuer beleueth in him, shall receaue remission of sinnes. While Peter yet spake these words, the holy ghost fell on all them which heard the preaching. And they of ỹ circumcision which beleued, were astonied, as many as came with Peter, because on the Gentiles also was shed out of the gift of the holy ghost. For they heard thē speake with tongs, and magnified God. Thē aunswered Peter, can any man forbid water that these should not be baptised which haue receiued the holy ghost as well as we? And he commaunded them to be baptysed in the name of the Lord. Then prayed they him to tary a fewe dayes:

¶ The Gospell. John. iii.

16 SO God loued the worlde, that he gaue
his onely begotten sonne, that whoso-
euer beleueth in him, should not perysshe, but
17 haue euerlasting life. For God sent not hys
sonne into the worlde to condēne the worlde,
but that the worlde through him might be sa-
18 ued. He that beleueth on him, is not cōdem-
ned. But he ỹ beleueth not, is condempned
already, because he hath not beleued in the
name of the onely begotten sonne of God.
19 And this is the condempnation, that light is
come into the worlde, and mē loued darkenes
more then light, because their dedes were e-
20 uill. For euery one that doth euill, hateth the
light, neyther cōmeth to the light, leaste hys
21 dedes shuld be reproued, but he ỹ doth truth
cōmeth to the light, that his dedes maye be
knowen how that they are wrought in God.

¶ The Tewsday in Whitson weeke.

¶ The Epistle. Actes. viii.

WHen the Apostles whiche were at Je-
rusalem, heard say that Samaria had
receaued the worde of God, they sente vnto
them Peter & John. Which when they wer
come downe, prayed for thē that they myght
receaue the holye Ghost. For as yet he was
come on none of them, but they were bapty-
sed onely in the name of Jesu Christ. Then
layd they theyr handes on them, and they re-
ceaued the holy ghost.

¶ The

¶ The Gospel. John. x.

VErely, verely I saye vnto you, he that entreth not in by ẏ doore into the shepefold, but clymmeth vp some other waye, the same is a theefe & a murtherer. But he that entreth in by the doore, is the shepeheard of ẏ shepe. To him the porter openeth, and the shepe heare hys voyce, & he calleth his owne shepe by name & leadeth them out. And whē he hath sent forth his owne shepe, he goeth before thē & the shepe folow him, for they knowe his voice. A straūger will they not folow, but will flee frō him, for they knowe not ẏ voyce of straūgers. This prouerbe spake Iesus vnto thē, but they vnderstode not what thinges they were which he spake vnto them. Then said Iesus vnto thē againe: verely, verely I say vnto you, I am the doore of the shepe, All (euē as many as came before me) are theues and murtherers, but the shepe did not heare them. I am the doore, but if anye enter in he shalbe safe, & shall go in & out, & finde pasture. A theefe cōmeth not but for to steale, kil & destroy. I am come that they might haue lyfe, & that they myght haue it more aboūdantly.

¶ On Trinitie Sonday.

¶ The Epistle. Apoca. iiii.

AFter this I looked, & behold a doore was open in heauen, & the fyrst voyce whych I heard, was as it were of a trompet talking

with

with me, which sayd: come vp hether, and I will shew the thinges which must be fulfilled hereafter. And immediatly I was in the spirite. And beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to looke vpon lyke vnto a Jaspet stone and Sardin stone. And there was a raynbowe about ỹ seate, in sight like vnto an Emerald. And about the seate were .xxiiii. seates. And vpon the seates .xxiiii. Elders, sitting clothed in whyte rayment, and had on their heades crownes of golde. And out of the seat proceded lightnings & thunderings, & voyces, and there were .vii. lampes of fyre burnynge before the seat, which are the seuen spirites of god. And before ỹ seate ther was a sea of glas like vnto Chrystal, & in the middest of the seate and round about the seate, were .iiii. beastes full of eyes before and behynde. And the first beast was like a Lion, and the second beaste lyke a calfe, & the thyrd beaste had a face as a man, and the fourth beast was like a flyinge Egle. And the .iiii. beastes had ech one of thé sixe winges about him, and they were full of eyes within. And they had no rest daye nor night, saying: Holy, holy, holy, Lord God almightye, which was, and is, and is to come. And whē these beastes gaue glory & honour, & thankes to hym that sat on the seate (whych liueth for euer & euer) the .xxiiii. Elders fell

downe

bolone before him that sat on ỹ throne, and worshipped hym that liueth forever, & caste their crownes before the throne, saying: thou art worthye O Lorde (oure God) to receaue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are and were created.

¶ The Gospell. Iohn. iii.

THere was a man of ỹ Pharises, named Nicodemus, a ruler of the Iewes The same came to Iesus by night, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come frō God, for no man could do such myracles as thou doost, except God were wt him. Iesus answered and sayde vnto hym: Verely, verely I saye vnto thee, except a mā be borne from aboue, he cannot see the kingdome of God. Nicodemus sayde vnto hym: how can a mā be borne when he is old? Can he enter into his mothers wombe & be borne agayne: Iesus answered: Verely, verely I say vnto thee, except a man be borne of water and of the spirite, hee can not enter into the kingdome of God. That which is borne of ỹ flesh, is flesh, & that which is borne of ỹ spirite, is spirite. Marueyle not thou that I sayd to thee, ye muste be borne from aboue. The winde bloweth where it listeth, & thou hearest ỹ sound therof, but thou canst not tell whence it commeth, nor whether it goeth:

ye is euerye one that is borne of the spirite. Nicodemus answered and sayd vnto hym: how can these thinges be? Jesus answered & sayd vnto him: art thou a Maister in Israel, & knowest not these thinges? Verely, verely I say vnto thee, we speake that we knowe, & testifye y we haue sene, & ye receaue not our witnesse. If I haue tolde you earthly things and ye beleue not: how shal ye beleue if I tel you on heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the sonne of man which is in heauen. And as Moyses lift vp y Serpent in the wildernes: euen so must y sonne of man be lifte vp, y whosoeuer beleueth in him, perysh not, but haue euerlasting life.

¶ The first Sonday after Trinitie

Sonday.

¶ The Epistle. 1. John. iiii.

Dearely beloued, let vs loue one an another, for loue cōmeth of God. And euery one that loueth, is borne of God, & knoweth God. He that loueth not, knoweth not God, for God is loue. In thys appeareth the loue of God to vs warde, because that God sent hys onely begotten sonne into y worlde, that we myght lyue through him. Herein is loue, not that we loued God, but that hee loued vs, & sent his sonne, to be the agrement for our sinnes. Dearely beloued, if God so

loued

loued vs, we ought also to loue one another. No man hath seene God at any tyme. If we loue one a nother, God dwelleth in vs, and hys loue is perfect in vs. Hereby knowe we that we dwel in hym, & he in vs, because hee hath geuen vs of his spirit. And we haue seen & do testifye that the father sent the sonne to be the sauiour of the worlde: whosoeuer confesseth ỳ Iesus is the Sonne of God: in hym dwelleth God, and he in God, and we haue knowen and beleued the loue that God hath to vs. God is loue, & he that dwelleth in loue dwelleth in God, and God in him. Herein is the loue perfecte in vs, that we shoulde haue trust in the daye of iudgement. For as he is, euen soare we in thys worlde. There is no feare in loue, but perfecte loue casteth oute feare, for feare hath paynfulnes. Hee ỳ feareth, is not perfect in loue. We loue him, for he loueth vs fyrst. If a man say: I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother, whō he hath seene, loue God whom he hath not seene? And this commaundement haue we of hym: that he which loueth God, shoulde loue his brother also.

¶ The Gospel. Luke. xvi.

There was a certayne ryche man, which was clothed in purple, and fyne whyte, and fared dilicious lyc euery day, & there was a cer-

a certayne begger named Lazarus, which lay at his gate full of sores, desyringe to bee refreshed with the crommes which fell frō the riche mans borde, & no man gaue vnto him. The dogges came also and licked hys sores. And it fortuned that the begger dyed, & was caried by ỳ Angels into Abrahams bosome. The riche man also dyed, & was buryed. And being in hell in torments, he lift vp hys eyes and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayde: father Abraham, haue mercy on me, and sende Lazarus, that he may dyp the typ of hys fynger in water, and coole my tonge, for I am tormented in this flame. But Abraham sayde: Sonne remember that thou in thy life time receauedst thy pleasure, and contrary wyse, Lazarus receiued payne. But now he is cōforted, & thou art punished. Beyond all this, betwene vs and you, there is a great space set, so that they which would go from hence to you can not: neither may come frō thence to vs. Then he sayd, I pray thee therfore father, sende hym to my fathers house (for I haue fyue brethren) for to warne them, least they come also into thys place of torment. Abraham sayd vnto hym: they haue Moyses and the Prophets, let thē heare them. And he said: nay father Abraham, but if one come vnto them from the dead, they wyll repent.

he sayd vnto him: if they heare not Moyses and the Prophets, neyther will they beleue, though one rose from death againe.

¶ The second Sonday.

¶ The Epistle. 1. Iohn. iij.

MArualle not my brethren, though the worlde hate you, we know that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in death, whosoeuer hateth his brother is a manslaier: And ye know that no manslaier hath eternall lyfe abiding in him. Hereby perceaue we loue, because he gaue his lyfe for vs, & we ought to geue oure liues for ye brethren. But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes let vs not loue in worde, neither in tonge: But in dede and veritye. Hereby we knowe that we are of the veritye, and canne quiet oure harts before him. For if our hart condempne vs, God is greater then our hart & knoweth all things. Dearly beloued, if our hart condempne vs not, then haue we truste in Godward, and what soeuer we aske, we receaue of him, because we kepe his cõmaũdements, and do those things whiche are pleasaunt in his sight. And this is his commaundement. that we beleu on the name of his sonne Iesus

sus Christ & loue one another, as he gaue cō-
maundement. And he that kepeth hys com-
maundements. dwelleth in him, & he in him,
and hereby we know that he abydeth in vs,
euen by the spirite whiche he hath geuen vs.

¶ The Gospel. Luke. xiiii.

A Certayne man ordayned a great supper,
and bad many, and sent hys seruaunt at
supper time, to say to them that wer bidden:
Come, for all things are now ready. And they
all at once began to make excuse. The first
sayd vnto him, I haue bought a farme, & I
must nedes go & see it, I pray thee haue me ex-
cused. And another sayd: I haue bought fiue
yoke of oxen, & I go to proue them, I pray thee
thee haue me excused. And another sayd: I
haue maryed a wyfe, and therfore I can not
come. And the seruaunt returned & brought
hys maister word againe therof. Then was
the good man of the house displeased, & sayde
to hys seruant, go out quickly into ỳ streets
& quarters of the citie, and bryng in hither ỳ
poore, & the feable, and the halt, & the blynd.
And the seruaunt sayd: Lord, it is done as ỳ
hast cōmaunded, & yet there is rooms. And
the Lord sayd vnto the seruaunt: go out into
the hie wayes & hedges, and compel them to
come in, that my house may be filled. For I
say vnto you, that none of those men whiche
were bidden shall taste of my supper.

¶ The thyrde Sonday.

¶ The Epistle. 1. Peter. v.

SUbmit your selues euery man, one to another, knit youre selues together in lowlynes of minde. For God resisteth the proud, and geueth grace to the humble. Submit your selues therfore vnder the myghtye hand of God, that he may exalt you, when ỳ time is come. Cast all youre care vpon hym, for he careth for you. Be sober & watche, for your aduersary the deuil as a roaring Lyon walketh about, seking whō he may deuour, whom resist stedfast in the fayth, knowinge that the same afflictions are appoynted vnto your brethren, that are in the world. But the God of all grace, whiche hath called vs vnto his eternall glory, by Christ Jesus, shall hys owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strength, and stablish you. To him be glory, and dominion for euer and euer. Amen.

¶ Ths Gospel. Luke. xv.

THen resorted vnto him all ỳ Publicans and sinners for to heare him. And the Pharises and Scribes murmured, sayinge: He receaueth sinners, and eateth with them But he put forth thys Parable vnto them, saying: what man amonge you hauing an hundred shepe (if he lose one of thē) doth not leaue nintye and nine in the wildernes, and goeth

goeth after that which is lost, vntill he fynd it, and when he hath found it, he layeth it on his shoulders with ioy. And assone as he cõmeth home, he calleth together his louers & neighbours, saying vnto them: reioyce with me, for I haue found my sheepe whiche was lost. I saye vnto you that likewyse ioy shall be in heauē ouer one sinner that repenteth, more thē ouer nyntye and nyne iust persons which nede no repentaunce. Either what woman (hauinge ten grotes, if she lose one) doth not light a candle, and swepe the house and seke diligently till she finde it? And whē she hath founde it, she calleth her louers and neighbours together, saying: Reioyce with me, for I haue found the groat which I had lost. Likewise I say vnto you there shall bee ioy in the presence of the Angells of God, ouer one sinner that repenteth.

¶ The fourth Sonday.

¶ The Epistle. Roma. viii.

I Suppose that the afflictions of this life, are not worthy of the glory whyche shall be shewed vpon vs. For the feruent desyre of the creature abydeth, lookynge when the sonnes of God shall appeare, because the creature is subdued to vanitye, agaynst the will therof, but for this will which hath subdued the same in hope. For ȳ same creature shalbe deliuered frō the bondage or corrupcion

tion, in to the glorious libertye of the sonnes of God. For we know ỹ euery creature groneth with vs also, & trauaileth in payne euen vnto thys time. Not onely it, but wee also which haue the fyrste fruites of the spyrite, mourne in our selues also, and wayte for the adoption of the children of god, euen the deliueraunce of our bodyes.

¶ The Gospel. Luke. vi.

BE ye mercyfull, as youre father also is mercifull. Iudge not, and ye shall not be iudged: condempne not, and ye shall not bee condempned. Forgeue, and ye shall be forgeuen. Geue, and it shall begeuē vnto you good measure, and prested down, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withal, shall other mē meete to you again. And he put forth a similitude vnto them. Can the blind lead ỹ blind, do they not both fall into the dytch? The Disciple is not aboue his Maister. Euery man shall be perfect, euen as his Maister is. Why seest ỹ a moate in thy brothers eye, but considerest not the beame that is in thine owne eye? Eyther how canst thou say to thy brother: Brother let me pull oute ỹ mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye? First thou hipocrite, cast out the beame out of thine owne eye, then shalte

thou

thou see perfectly to pull out the moate that is in thy brothers eye.

¶ The fift Sonday.

¶ The Epistle. i. Peter. iij.

BE ye all of one minde, & of one hart, louing as brethren, be pitifull, be curteous, meke, not rendring euill for euill, or rebuke for rebuke: but contrary wyse, blesse, knowing þ ye are therunto called, euē þ ye should be heyres of þ blessing. For he that doth long after life, & loueth to see good dayes, let hym refrayne his tong frō euill, and his lips that they speake no guyle. Let him eschew euill & do good. Let him seeke peace, and ensue it. For þ eyes of the Lord ar ouer the righteous and hys eares are open vnto theyr prayers. Agayne the face of the Lorde is ouer thē that do euill. Moreouer, who is it that wil harme you, if ye folow that which is good? yea, happye are ye, if any trouble happē vnto you for righteousnes sake. Be not ye afrayd for any terrour of them, neyther be ye troubled, but sanctifye the Lord God in your hartes.

¶ The Gospell. Luke. v.

IT came to passe, that when the people preased vpon hym to heare the worde of God (he stoode by the lake of Genazareth) and sawe two ships stande by the lakes syde, but the fyshermen were gone oute of them, and wer washing their nets. And he entred

into one of the ships (which pertained to Simon) and prayed him that he would thrust out a litle from the land. And he sat downe & taught ȳ people out of the ship. Whē he had left speaking, he sayd vnto Simon: Lanche out into the deepe, and let slip your netts to make a draught. And Simon answered and sayd vnto him: Maister we haue laboured al night and haue taken nothing. Neuertheles at thy cōmaundement I will lose foorth the net. And whē they had this done, they inclosed a great multitude of fishes. But their net brake, & thei beckned to their fellows (which wer in the other ship) that they should come and help them. And they came & filled bothe the ships, that they sonke agayn. When Simon Peter saw thys, he fell downe at Jesus feete, saying: Lord, go frō me, for I am a sinfull man. For he was astonied, & all that wer with him at the draught of fyshes, whyche they had taken, and so was also James, and John the sonnes of Zebede, which wer parteners with Simō. And Jesus sayd vnto Simon: feare not, from hencefoorth thou shalt catch men. And they brought the shippe to land, and forsooke all, and followed Jesus.

¶ The xiiii Sonday.

¶ The Epistle. Roma. vi.

KNow ye not that all we, which are baptised in Jesu Christ, ar baptised to dy with hym,

him, we are buried thē with him by baptisme
for to dye, that likewise as Christe was rayſed from death, by the glory of the father, e-
uen so we also, shoulde walke in a newe lyfe.
For we be graft in death, like vnto him: E-
uen so shall we be partakers of the resurrec-
tion, knowing this, that our old man, is cru-
cified with him also, that the bodye of sinne
might vtterly be distroyed, that henceforthe
we should not be seruants vnto sinne. For he
that is dead is iustified from sinne, wherfore
if we be dead with Christ, we beleue that we
shall also liue with him, knowing ỳ Christ
being rayſed frō death, dieth no more. Death
hath no more power ouer him. For as tou-
ching that he died, he died concerning sinne,
once. And as touching ỳ he liueth, he liueth
vnto God, likewyſe consider ye also that ye
are dead, as touching sinne, but are aliue vn
to God through Iesus Christ our Lord.

¶ The Gospel. Math. v.

IEsus said vnto his Disciples, except your
ryghteousnesse excede the ryghteousnes
of the Scribes and Pharises, ye can not en-
ter into ỳ kingdome of heauē: ye haue heard
that it was sayd vnto them of the olde tyme,
thou shalt not kyll: whosoeuer kylleth, shall
be in daunger of iudgement. But I say vn-
to you, that whosoeuer is angrye with hys
brother vnaduisedly, shall be in daunger of

iudgement. And whosoeuer sayth vnto his brother Racha, shalbe in daunger of a counsell. But whosoeuer sayth, thou foole, shalbe in daunger of hell fyre. Therfore if thou offerest thy gyft at the aulter, & there remembrest y thy brother hath ought against thee, leaue there thine offring before the aulter, & goe thy way first, & be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickely, whylest thou art in the way with him, least at anye tyme thy aduersarye deliuer thee to the Iudge, and the iudge deliuer thee to the minister, & then thou be cast into prison. Verely I say vnto thee, thou shalt not come out thence, til thou haue payed the vttermost farthing.

¶ The seuenth Sonday.

¶ The Epistle. Roma. vi.

I Speake grossly, because of the infirmitye of your flesh. As ye haue geuen your membersseruaunts to vnclennes & to iniquitye (from one iniquitie to another) euen so now geue your members, seruauntes vnto righteousnes, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of righteousnes. What fruite had ye then in those things, wherof ye are nowe ashamed? For the end of these things are death. But nowe are ye deliuered from sinne, and made the seruaunts of God, and haue your fruit to

be sanctified, & in the end euerlasting life. For the reward of sinne is death, but eternal life is the gyfte of God, throughe Jesus Christ our Lord.

¶ The Gospel. Math. viii.

IN those dates whē ther was a very great company, and had nothing to eate, Jesus called his Disciples vnto him, and sayd vnto thē: I haue compassion on ȳ people because they haue bene nowe with me three dayes, & haue nothing to eate. And if I send them away fasting to theyr owne houses, they shall faint by the way, for diuers of them came frō farre. And his Disciples aunswered hym: where shoulde a man haue bread here in the wildernes, to satisfie these? And he asked thē, how many loues haue ye? They sayd seuen. And he commaunded the people to sit down on the ground. And he toke the seuen loues, and when he had geuen thankes, he brake, and gaue to his Disciples to set before them. And they did set them before the people. And they had a fewe small fyshes, and when he had blessed, he commaunded them also to be set before them, and they did eate, and were suffised. And they toke vp of the brokē meate that was left seuen baskets full. And they that did eate were about foure thousand, and he sent them away.

¶ The eyght Sonday.

¶ The

¶ The Epistle. Roma. viij.

BRethren, we are debters, not to ẏ flesshe, to liue after the flesh. For if ye liue after the flesh, ye shall dye. But if ye (through the spirit) do mortify ẏ dedes of the body, ye shal liue. For as many as are led by the spirite of God, they are ẏ sonnes of God. For ye haue not receaued the spirite of bondage, to feare any more, but ye haue receaued the spirite of adoption, wherby we cry, Abba father. The same spirit certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres, the heires I meane of God, & heires annexed with Christ, if so be that wee suffer with him, that we may be also glorified together with him.

¶ The Gospel. Math. vii.

BEware of false Prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues, ye shall know thē by their fruites. Do men gather grapes of thornes? Or figs of thistles? Euen so euery good tree bringeth forth good fruites. But a corrupt tree bryngeth forth euill fruites. A good tree cannot bryng forth bad fruits, neyther can a bad tree bring forth good fruites. Euery tree ẏ bryngeth not forth good fruit, is hewen down & caste into the fyre. Wherfore, by the fruites ye shall know them. Not euery one that sayeth vnto me, Lord, Lord,

Shal

shall enter into the kingdome of heauē. But he that doth the will of my father which is in heauen, he shall enter into the kyngdome of heauen.

¶ The nynth Sonday.

¶ The Epistle. 1. Cor. x.

BRethren, I would not that ye should bee ignorant, how that our fathers were all vnder the cloud, & all passed through the sea, & were all baptised vnder Moises in ỹ cloud, and in the sea, & did all eate of one spirituall meate, and dyd all drynke of one spirituall drinke. And they dranke of ỹ spirituall rocke that followed thē, whiche rocke was Christ. But in manye of them had God no delyght. for they were ouerthrowē in the wildernes. These ar ensamples vnto vs, that we should not lust after euill thinges as they lusted. And that we should not bee worshippers of Images, as were some of them, accordynge as it is written: The people satte downe to eate and drinke, and rose vp to play. Neither let vs be defyled with fornication, as some of them were defiled with fornication, and fell in one day. xxiii. thousande. Neyther let vs tempt Christ, as some of them tempted, and were destroyed of Serpents. Neyther murmur we as some of them murmured, & were destroied of ỹ destroyer. All these thinges happened vnto them for ensamples: but

are

are writtē to put vs in remembraunce, whō the endes of the world are come vpō, Wherfore let him y thinketh he stādeth, take hede least he fal. There hath none other temptation taken you, but suche as followe the nature of mā. But God is faythfull, which shall not suffer you to be tempted aboue your strēgth, but shall in the midst of temptation make away, that ye may be able to beare it.

¶ The Gospel. Luke, xvi.

JEsus sayd vnto his Disciples, there was a certaine riche man, whiche had a Steward, and the same was accused vnto hym, that he had wasted his goods. And he called hym, and said vnto him: How is it y I heare this of thee? Geue accompts of thy Stewardship, for thou mayest be no lōger Stewarde. The Steward sayd within him selfe, what shall I doe? for my Master taketh awaye from me the Stewardship. I can not digge, and to begge I am ashamed. I wote what to doe, that when I am put oute of the Stewardshyp, they maye receaue me into theyr houses. So when he had called all hys Masters detters together, he sayd vnto the first, howe muche owest thou vnto my Master? And he said, an hūdreth tunnes of oyle. And he sayd vnto him, take thy bill, and sit downe quickely, and write fifty. Then sayd he to an other, how much owest thou? And he said

an hundreth quarters of wheate. He sayde vnto hym: take thy bill, and write fourscore. And the Lorde commended the vniuste Steward, because he had done wysely. For the children of thys worlde are in theyr nacion wyser then the children of lyghte. And I say vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they may receaue you into euerlasting habitacions.

¶ The tenth Sonday.

¶ The Epistle. 1. Cor. xii.

¶ Concerning spirituall thynges (brethren) I woulde not haue you ignorante: Ye knowe that ye were Gentiles, and went your wayes vnto dumme Images, euen as ye were led. Wherefore I declare vnto you, that no man speakinge by the spirite of God defyeth Iesus. Also, no man can say that Iesus is the Lord, but by the holy ghost. There are diuersitye of giftes, yet but one spirite. And there are diuersities of administratiõs, and yet but one Lorde, and there are diuers maners of operations, and yet but one God, whiche worketh all in all. The gyfte of the spirite is geuen to euery man to edifye withall. For to one is geuen through the spirite, ye vtteraunce of wisdome. To another is geuẽ the vtteraunce of knowledge by ye same spirit. To another is geuẽ fayth, by ye same spirite.

kite. To an other the gifte of healing, by the same spirite. To an other power to do myracles. To an other to prophecy. To an other iudgement to discerne spirites. To an other diuers tonges. To an other the interpretation of tonges. But these al worketh euen the selfe same spirite, deuiding to euery man a seuerall gift, euen as he will.

¶ The Gospel. Luke. xix.

AND when he was come neare to Ierusalem, he behelde the Citye, and wept on it, saying: If thou haddest knowen those thynges whych belonge to thy peace, euen in thys thy daye, thou wouldest take heede. But nowe are they hydde from thine eyes. For the dayes shall come vnto thee, that thy enemyes shall also caste a banke about thee, and compasse thee rounde, and keepe thee in on euery side, and make thee euen with the ground, and thy children whiche are in thee. And they shall not leaue in thee one stone vppon another, because thou knowest not the time of thy visitation. And hee went into the temple, and began to caste out them that sold therin, and them that bought, saying vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of theues. And he taughte dayly in the Temple.

¶ The leuenth Sonday.

¶ The

¶ The Epistle. 1. Cor. xv.

BRethren, as pertayning to the Gospell which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued, I doo to you weete after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vayne. For first of all I deliuered vnto you that which I receaued, how that Christ died for our sinnes, agreing to the scriptures. And that he was buried, and that he rose agayne the third day, according to the Scriptures. And that he was sene of Cephas, then of the twelue. After ỳ was he sene of moe then fyue. C. brethre at once, of which manye remaine vnto this day, and many are fallen asleepe. After ỳ appeared he to James, then to all the Apostles. And last of al he was sene of me, as of one that was borne oute of due tyme. For I am the least of all the Apostles, whiche am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am. And his grace which is in me was not in vayne. But I laboured more aboundantly then they all, yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so we preached, and so ye haue beleued.

¶ The Gospel. Luke. xviii.

¶ The

CHrist tolde thys parable vnto certayne, whiche trusted in them selues, that they were perfect, and dispised other. Two men went vp into the temple to praye, the one a Pharisey, and ỹ other a Publican. The Pharisey stoode & prayed thus with him self: God I thanke thee that I am not as other men are, extorcioners, vniust, adulterers, or as this Publican. I fast twise in ỹ weke. I geue tithe of all that I possesse. And the Publican stãding a farre of, would not lift vp his eyes to heauen, but smot his brest saying: God be mercifull to me a sinner, I tell you, thys man departed home to his house iustified, more then the other. For euery man that exalteth him self, shal be brought lowe: And he that humbleth him self, shalbe exalted.

¶ The .xii. Sonday.

¶ The Epistle. 1. Cor. iii.

SUch truste haue we through Christ to Godwarde, not that we are sufficient of ours selues to thinke any thing of our selues, but if we be able vnto any thing, ỹ same commeth of God, which hath made vs able to minister the newe Testament, not of the letter but of the spirit. For the letter killeth, but the spirit geueth life. If the ministration of death, through ỹ letters figured in stones, was glorious, so that the children of Israell could not beholde the face of Moyses, for the glory

glory of hys countenaunce (which glory is done away:) why shall not the ministration of the spirite bee muche more glorious? For if the ministration of the condempnation bee glorious, much more doth the ministration of ryghteousnes exceede in glory.

¶ The Gospell. Math. by.

JEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galyle, through the myddest of the coastes of the .x. cities. And they brought vnto him one that was deafe, and had an impediment in hys speche, and they prayed hym to put hys hand vpon hym. And when he had take him aside from the people, he put his finger into his eares and dyd spit, and touched his tong, and looked vp to heauen and sighed, & sayde vnto him: *Ephata*, that is to saye: be opened. And strayghte way his eares were opened, and the stringe of hys tonge was loosed, & he spake playne. And hee commaunded them that they should tell no man. But the more he forbad them, so muche the more a greate deale they publyshed, saying: Hee hath done all things well, he hath made both the deafe to heare, and the dumme to speake.

¶ The .xiii. Sondaye.

¶ The Epistle. Gala. iii.

TO Abraham and his seede were the promyses made. Hee sayth not in his seedes as of

as of many, but in thy sede, as of one, which is Christ. This I say, that the law which began afterward, beyonde foure hundred and thyrty yeres, doth not disanul y Testament y was confirmed before of God, vnto Christ ward, to make the promise of none effecte. For if the inheritaunce come of the lawe, it commeth not nowe of promise. But God gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added because of transgression (till the sede came to whom the promise was made) and it was ordained by Angels in the hand of a mediator. A mediatour is not a mediatour of one, but God is one. Is the law then against the promyse of God? God forbid. For if there hadde bene a law geuen which could haue geue life then no doubte ryghteousnes shoulde haue come by the lawe. But the scripture concludeth all thynges vnder sinne, that the promise by the fayth of Jesus Christ should be geuen vnto them that beleue.

¶ The Gospel. Luke. x.

HAppy are the eyes which see the thinges that ye see. For I tell you, that many prophetes and kynges haue desyred to see those thinges which ye see, and haue not sene them, and to heare those thynges which ye heare, and haue not heard them. And behold a certayne Lawyer, stoode vp and tempted

hym

hym saying: Maister, what shall I do to inherite eternall lyfe? He sayd vnto hym: what is written in the lawe? howe readest thou? And he answered & sayd: Loue thy Lord thy God with all thy harte, & with all thy soule, & with all thy strength, and with all thy mynd, and thy neighbour as thy selfe. And he sayd vnto him. Thou hast answered ryght. This do & thou shalt lyue. But he willing to iustifie himself, sayd vnto Iesus: And who is my neighbour? Iesus answered and sayd: A certayne man descended from Ierusalem to Hierico, and fell among theues which robbed hym of hys rayment, and wounded him, and departed, leauing him halfe dead. And it chaunced that ther came downe a certayne priest that same way, and when he saw him, he passed by. And likewyse a Leuite, when he wente nie to the place, came and lokked on him, and passed by. But a certayne Samaritan as he iourneyed, came vnto hym, and when he saw him, he had compassion on him, & went to him, & bound vp his woundes, and poured in oyle and wine, and set him on hys owne beast, and brought hym to a common Inne, and made prouisiō for hym. And on the morow when he departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and

what soeuer thou spendest more, whē I come agayne, I will recompence thee. Which nowe of these thre thinkest thou was neyghbour vnto hym, that fell among the theues? And he sayd: he that shewed mercy on hym. Then sayd Iesus vnto him. Go and do thou likewise.

¶ The. xiiii. Sonday.

¶ The Epistle. Gala. v.

I Say, walke in the spirite, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and ỹ spirit contrarye to the flesh. These are contrary one to the other, so ỹ ye cānot do whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the law. The dedes of the flesh are manifest, which are these, adultry, fornication, vncleannes, wantonnes, worshippinge of Images, witchcraft, hatred, variaunce, zeale, wrath, strife, sedition, sectes, enuyinge, murther, dronkennes, glouttonye, and suche like. Of ỹ which I tell you before, as I haue told you in times past, that they which commit such thinges, shall not be inheritours of the kingdome of God. Contrary, the fruites of the spirit, is loue, ioy, peace, long suffring, gentlenes, goodnes, faythfulnes, mekenes, temperance. Against such there is no lawe. They truly that are Christs, haue crucifyed the flesh, with the affections and lustes.

¶ The

AND it chaunced, as Jesus went to Jerusalem, that he passed throughe Samaria and Galile. And as he entred into a certaine towne, there mette him .x. men that were lepers. Which stoode a farre of, and put forth their voyces, and sayde: Jesu Maister haue mercy vpon vs. When he sawe them, he said vnto them: goe shewe your selues vnto the priests. And it came to passe, þ as they went, they were clensed. And one of them, when he sawe þ he was clensed, turned backe againe, and with a loud voyce praysed God, and fell downe on his face at þ feete, and gaue hym thankes. And the same was a Samaritan. And Jesus answered & said: are there not ten clensed? But where are those nyne? There are not found that returned agayne to geue God prayse, saue onely this straunger. And he sayd vnto him: arise go thy way, thy faith hath made thee whole.

¶ The .xv. Sonday.

¶ The Epistle. Gala.vi

YE see, howe large a letter I haue wrytten vnto you, with mine owne hand. As many as desyre with outward appearaunce to please carnally, the same constraine you to be circumcised onely, leaste they shoulde suffer persecution for the crosse of Christ. For they them selues which are circumcised,

kepe not the law, but desyre to haue your circumcised, that they myghte reioyce in youre flesshe. God forbyd that I shoulde reioyce but in the crosse of oure Lorde Jesu Christ: whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Jesu neyther circumcision auayleth any thyng at al, nor vncircumcisiō, but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercy, & vpon Israell that pertaineth to God. From henceforth let no man put me to busines: for I beare in my body the markes of the Lorde Jesu. Brethren the grace of our Lorde Jesu Christ be wyth your spirit. Amen.

¶ The Gospel. Math. vi.

NO man can serue two maisters, for eyther he shall hate the one and loue the other, or els leane to the one, and dispyse the other: ye can not serue God and Mammon. Therfore I say vnto you: be not carefull for your lyfe, what ye shall eate or drinke, nor yet for your body, what rayment ye shal put on. Is not the life more worthy then meate, and the body more of value then rayment? Beholde the foules of the ayre, for they sowe not, neyther do they reape, nor cary into the barne, & your heauenly father feedeth them. Are ye not much better then they? Which of you (by takinge carefull thought) can adde

one

one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the field how they growe. They labour not neither do they spyn, and yet I say vnto you, that euen Salomon in all hys royalty was not clothed like one of these, wherfore if God so cloth the grasse of the field (which, though it stand to day, is to morrow cast into the fornace) shall he not much more do the same for you, O ye of litle faith? Therfore take no thought, saying: what shall we eate, or what shall we drinke, or wherewith shal we be clothed? After all these things do the Gentils seke. For your heauenly father knoweth that ye haue neede of all these things. But rather seke ye first the kingdome of God, & the ryghteousnes therof, & all these things shalbe ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day, is the trauell therof.

¶ The xvi. Sonday.

¶ The Epistle. Ephe. iii.

I Desyre that ye faint not, because of my tribulatiõs that I suffer for your sakes which is your prayse. For this cause I bowe my knees vnto the Father of our Lorde Iesus Christ, which is Father of all, that is called father in heauen and in earth, that hee woulde graunt you, according to the ryches of hys glorye, that ye maye bee strengthned

with might by hys spirite in the inner man, ℣ Christ may dwell in your hartes by fayth, that ye beinge rooted and grounded in loue, myghte bee able to comprehende wyth all Sainctes, what is the bredth & length, depth, and heigth, and to know the excellent loue of the knowledge of Christ, that ye myghte be fulfilled with all fulnes, which commeth of God. Vnto him that is able to do exceding aboundantly aboue all that we aske or thinke according to the power that worketh in vs, be prayse in the congregation, by Christ Iesu, throughout all generations from time to tyme. Amen.

¶ The Gospel. Luke. vii.

AND it fortuned that Iesus went into a citie called Naim, and many of hys Disciples went with him, and much people. Whē he came nie to the gate of the Citie, beholde there was a dead man caryed oute, whyche was the onely sonne of hys mother, and shee was a widow, and much people of the Citie was with her. And when the Lord saw her, he had compassion on her, and said vnto her: weepe not. And he came nye and touched ỹ coffin, and they that bare him stode stil. And he sayd: younge man, I saye vnto thee aryse. And hee that was dead, sat vp, and began to speake, and he deliuered him to his mother, and there came a feare ouer them all, and they

gaue

gaue the glorye vnto God, saying: A great Prophet is ryssen vp amonge vs, and God hath visited hys people. And thys rumour of hym went forth through out all Jewry, and through out all the regions whyche lye round about.

¶ The .xvii. Sonday.

¶ The Epistle. Ephes. iiii.

I (which am a prysoner of the Lordes) exhort you, that ye walke worthy of ỹ vocation, wherwith ye are called, with al lowlynes & mekenes, with humblenes of mind, forbearing one an other thorow loue, and be diligent to kepe the vnitie of the spirite, thorow the bond of peace, being one body, and one spirite, euen as ye are called in one hope of your calling. Let there be but one Lord, one fayth, one baptisme, one God and father of all, which is above all, and through all, & in you all.

¶ The Gospell. Luke. xiiii.

It chaunced that Jesus wente into the house of one of the chiefe Pharisees, to eate bread on the Sabboth daye, & they watched hym. And beholde, there was a certayn man before him, which had the dropsey. And Jesus answered and spake to the Lawyers and Pharisees, saying: Is it lawfull to heale on the Sabbath daye? And they helde their peace. And he toke him and healed hym, and let

ret him go, & answered them, saying: whyche of you shall haue an Asse or an Ore fallen into a pit, and will not strayght way pull him out on the Sabboth day? And they could not answere him againe to these things. He put forth also a similitude to the geastes, whē hee marked how they preased to be in the hyest roumes, and sayd vnto them: when thou art bidden of any mā to a wedding, sit not downe in the hyest roume, leaste a more honorable man then thou bee bidden of hym, and he that bad hym and thee come and say to thee: geue this man roume, and thou begynne with shame to take the lowest roume. But rather when thou art bidden, goe and sit in the lowest roume, that (when he y bad thee, commeth) he may say vnto thee: frend, sit vp, hyer. Then shalt thou haue worshyp in the presence of thē that sit at meate with thee. For whosoeuer exalteth hym selfe, shall bee brought low, and he that humbleth him self, shall be exalted.

¶ The .xviii. Sonday.

¶ The Epistle. i. Cor. i.

I Thanke my God alwayes on youre behalfe, for the grace of God, whyche is geuen you by Iesus Christ, that in all thynges ye are made ryche by hym, in all vtterraunce, and in all knowledge, by the whyche thinges the testimonye of Iesus Christ, is confir-

tonly lacked in you, so that ye are behynde in no gyfte, wayting for the appearynge of our Lorde Jesus Christ, whyche shall also strengthe you to the end, that ye maye be blameles in the day of the comming of ours Lord Jesus Christ.

¶ The Gospel. Math. xxii.

When the Pharisees had heard that Jesus dyd put the Sadduces to silence, they came together, and one of them (which was a Doctor of lawe) asked hym a question, tempting hym, and sayinge: Maister, whyche is the greatest commaundement in the lawe? Jesus sayd vnto him: thou shalte loue the Lorde thy God, with all thy hart, and with all thy soule, and with all thy mynde. Thys is the fyrst and greatest commaundement. And the seconde is like vnto it. Thou shalt loue thy neighbour as thy self. In these two cõmaundements hange all the lawe and the Prophets. Whyle the Pharisees wer gathered together, Jesus asked them, saying: what thinke ye of Christ, whose sonne is he? They sayd vnto hym, ye sonne of Dauid. He said vnto them: how then doth Dauid in spirit, call him Lord, saying. The Lord sayd vnto my lorde, sit on my right hand til I make thine enemies thy fote stole. If Dauid then call him Lorde, how is he the his sonne? And no man was able to answere him any thyng,

neyther

neyther durst any man (from that day forth) aske him anie mo questions.

¶ The .xix. Sonday.

¶ The Epistle. Ephe. iiii.

THys I saye & testifye through the Lorde that ye henceforth walke not as other Gentiles walke, in vanitie of their mynde, 17
"whyle they are blynded in their vnderstan- 18
ding, being farre from a godly lyfe, by the ig
norancie that is in them, and because of the
blindnes of their harts, "which being past re- 19
pentaunce, haue geuē them selues ouer vnto
wantonnes, to worke all maner of vnclean-
nes, euen with greedines. "But ye haue not so 20
learned of Christ: "Yf so be that ye haue herd 21
of hym, and haue bene taught in him, as the
truth is in Jesu (as concerning the conuersa- 22
tion in tymes past) to lay from you that olde
man which is corrupte, accordynge to the de
ceaueable lustes, "to be renued also in the spi- 23
rite of your minde, "and to put on that newe 24
man, whiche after God is shapen in ryghte-
ousnes and true holynes. "Wherefore put a- 25
way lying, and speake euery man truth vn-
to hys neighbour, for asmuch as we are mem-
bers one of an other. "Be angry & sinne not. 26.
Let not ȳ Sunne go down vpō your wrath,
"neyther geue place to the backebyter. "Let 27
hym that stole, steale no more, but let hym 28
rather labour with hys handes the thyng
which

hyche is good, that he may gyue vnto hym
29 that needeth. Let no fylthye communicacion
procede out of your mouth, but that whyche
is good to edify with all, as ofte as nede is,
that it may minister grace vnto the hearers.
30 And greue not ye the holy spirite of God, by
whom ye are sealed vnto the day of redemp-
31 tion. Let all bitternes and fearcenes, and
wrath, and roaring, and cursed speaking, be
put a way from you, with all malicyousnesse.
32 Be ye curteous one to another, mercifull,
forgeuing one a nother, euen as God for
Christes sake hath forgeuen you.

¶ The Gospel. Math. ix.

JEsus entred into a shyp, and passed ouer,
& came into his owne Cytye: And behold,
they brought to hym a man sicke of the Pal-
sey, lying in a bedde. And when Jesus sawe
the fayth of them, he sayd to the sicke of the
Palsey: Sonne, be of good cheare, thy sinnes
be forgeuen thee. And beholde, certayns of
the Scribes sayde within themselues: This
man blaspheneth. And whe Jesus saw their
thoughtes, he sayd: Wherfore think ye euil
in your hartes? Whether is it easier to saye
thy sinnes are forgeuen thee, or to saye: aryse
and walke? But that they may knowe, that
the Sonne of man hath power to forgeue
sinnes in earth. Then sayd he to the sicke of
the Palsey: Aryse, take vp thy bed, & go vnto

thyne

thine house. And he arose and departed vnto his house, but the people that saw it, marueiled and glorified God, which had geuen such power vnto men.

¶ The xx. Sonday.

¶ The Epistle. Ephes. v.

Take heede therfore, howe ye walke circumspectly, not as vnwise, but as wyse 15
men redeming ye time, because the dayes are 16
euill. Wherfore be ye not vnwise, but vnder- 17
stande what the will of ye Lorde is. And be not dro- 18
ken with wine, wherin is excesse. But be ye
filled with the spirit, speaking vnto your sel- 19
ues in Psalmes & Hymnes, & spiritual songs
singing and making melodye to the Lorde in
your harts, geuing thankes alwayes for all 20
thinges vnto God the father, in the name of
our Lord Jesus Christ, submitting your sel- 21
ues one to another, in the feare of God.

¶ The Gospell. Math. xxii.

Jesus sayd to his Disciples: The kyngdome of heauen is lyke vnto a man that was a king whiche made a mariage for his sonne & sent forth his seruaunts, to call them that were bidden to the wedding, and they would not come. Agayne he sent forth other seruaunts, saying: tell them whiche are bydden, beholde, I haue prepared my dynner, mine Oxen and my fatlinges are killed, and all thinges ar ready, come vnto the mariage.

But they made lyghte of it, and went their
wayes. One to his farme, another to
his marchandise, and the remnaunte toke
his seruaunts, and intreated them shamefully,
and slew them. But when the king heard
therof, he was wroth, and sent forth his men
of warre, and destroyed those murtherers,
and brent vp their Citie. Then sayd he to his
seruaunts, the mariage is prepared,
but they whiche were bidden were not wor-
thy, go ye therefore out into the hye wayes:
And as many as ye fynde, bid thē to the ma-
ryage. And the seruaunts went forth into
the hye wayes, and gathered together all, as
many as they could find, both good and bad;
and ỹ wedding was furnished with geastes.
Then the King came in, to se the geastes, &
when he spyed there a man which hadde not
on a wedding garment, he sayde vnto hym:
frend, how camest thou in hether, not ha-
uing a wedding garment? And he was euen
speecheles. Then sayd the kynge to the min-
sters, take and bynde hym hand and foote, &
caste him into vtter darkenes, there shall be
weping and gnashing of teeth. For many be
called, but fewe are chosen.

¶ The xxi. Sonday.

¶ The Epistle. Ephe. vi

My brethren, be strong through the Lorde,
and through the power of his myghte: Put
on all

in al the armour of God, that ye may stand
agaynste the assaultes of the diuyl, for we
wrestle not against flesh & bloud, but against
rule, against power, against worldly rulers,
euen gouernours of the darkenes of thys
world, agaynst spiritual craftines in heauen
ly thynges. Wherefore take vnto you the
whole armour of God, that ye maye be able
to resist in the euyl day, and stand perfect in
all thinges. Stand therfore, and your loines
gyrte with the truth, hauynge on the brest
plate of ryghteousnes, and hauynge shoes
on your feete, that ye maye be prepared for
the Gospell of peace. Aboue all take to you
the shild of fayth, wherwith ye may quench
the fyry dartes of the wicked. And take the
helmet of saluation, and the sword of the spi
ryte, which is the word of God. And pray al-
wayes with al maner of prayer and suppli-
cation in the spirite, and watch therunto
with al instaunce and supplication, for all
saintes, and for me. That vtteraunce may
be geuen to me, that I mai open my mouth
freely, to vtter the secretes of my Gospell,
whereof I am a messenger in bondes, that
therein I may speake fresly as I oughte to
speake.

The Gospell. Iohn. iiij.

THere was a certayne ruler, whose son
was sicke at Capernaum. Assoone as
he same heard that Iesus was come out of

Iewry

Iewrye into Galile, he went vnto hym and besought hym that he woulde come downe & heale his sonne, for he was euen at ẏ poynte of death. Then sayd Iesus vnto hym: except ye see tynges & wonders, ye will not beleue. The ruler sayd vnto him: Syr, come downe or euer that my sonne dye. Iesus sayd vnto him: go thy way, thy sonne liueth. The man beleued the worde that Iesus had spokē vnto hym. And he went his way. And as hee was going downe, the seruaunt met him, and told him, saying: thy sonne liueth. Then inquired he of them the houre, when he beganne to amend. And they sayd vnto him, yesterday at the seuenth houre, the feuer left him. So the father knewe that it was the same houre, in the which Iesus sayd vnto hym: thy sonne liueth. And he beleued, and all his housholde. This is again ẏ second myracle ẏ Iesus did, whē he was come out of Iewry into Galile.

¶ The xrii. Sonday.

¶ The Epistle. Philip. i.

I Thanke my God with all remēbraunce of you, alwayes in all my prayers for you, and praye with gladnes, because ye are come into the felowship of the Gospell from the first day vnto now. And am surely certified of this, ẏ he which hath begonne a good worke in you, shall performe it, vntil the day of Iesus Christ, as it becommeth me, that I

should so iudge of you al, because I haue you in my hart, for asmuch as you are all companions of grace with me euen in my bondes, and in the defending & stablishing of the gospell, for God is my recorde howe greatelye I long after you all, from ỳ very hart roote in Jesus Christ. And this I praye ỳ your loue may increase yet more & more in knowledg, & in all vnderstanding, that ye may except ỳ things ỳ are moste excellent, that ye may be pure, & such as offend no man, vntill the day of Christ, being filled with the fruit of rygh-teousnes, whiche commeth by Jesus Christ vnto the glory and prayse of God.

¶ The Gospel. Math. xviii.

PEter sayd vnto Jesus, Lord, how oft shal I forgeue my brother, if he sinne agaynst me, till seuen times? Jesus sayd vnto hym: I saye not vnto thee, vntill seuen times: But seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruauntes. And when he had begon to recke, one was brought vnto hym, which ought him ten thousand talentes, but for asmuch as he was not able to paye, hys Lord commaunded hym to be solde, and hys wyfe and hys children, and all that he had, & payment to be made. The seruaunt fel down and besought him, sayinge: Syr haue pacience

ences with me, and I will pay thee all. Then had the Lord pitye on that seruaunt, and loosed hym, and forgaue hym the debt. So the same seruaunt went out, and founde one of his fellowes, which oughte him an hundreth pence, and he layd hands on hym, and toke hym by the throte sayinge: pay that thou owest. And hys fellow fel doown, & besoughte hym, saying: haue pacience with me, and I will pays thee all. And he wouldo not, but went and cast him into prison, till he shoulde paye the debte. So when his fellowes sawe what was donne, they were very sorye, and came and tolde vnto theyr Lord all that had happened. Then hys Lord called hym, & said vnto hym: O thou vngratious seruaunt, I forgaue thee all that debte, when thou desyredst me: shouldest not thou also haue had cõpassion on thy fellowe, euẽ as I had pitye on thee? And hys Lorde was wroth, and deliuered hym to the Jaylers, tyll he should pay all that was due vnto hym. So likewyse shall my heauenly father doe also vnto you, if ye from your harts forgeue not (euery one hys brother) their trespalles.

¶ The .xxiiii. Sonday.

¶ The Epistle. Philip. iii.

BRethren, bee followers together of me, and looke on them whiche walke euen so as ye haue vs for an ensample. For manye

walke (of whom I haue told you often, and not tell you weping) that they are the enemies of ꝑ crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, whiche are worldly mynded. But our conuersatiō is in heaue' ' cō whence we looke for the Sauiour, euen the Lord Iesus Christ. which shall chaunge our vyle bodye, that he may make it like vnto hys glorious body. Accoꝛding to the woꝛking, wher by he is able also to subdue all thinges vnto hym selfe.

¶ The Gospel. Math. xxii.

THen the Pharisees wente out and tooke counsell howe they myght tangle hym in hys woꝛds. And they sent out to him their disciples with Herodes seruauntes, sayinge: Maister, we knowe that thou art true, & teacheſt the way of God truley, neyther careſt thou foꝛ any man, foꝛ thou regardeſt not the outward appearaunce of men. Tell vs therfoꝛe, howe thinkeſt thou: Is it lawfull that tribute be geuen vnto Cesar, oꝛ not: But Iesus perceauing their wickednes, sayde: why tempt ye me, ye hipocrites: Shew me ꝑ tribute money. And they toke him a peny. And he sayd vnto them: whose is this Image, and superscription: They sayd vnto him: Cesars Then sayd he vnto them: Geue therfoꝛe vnto Cesar, the thinges which are Cesars, and

vnto

vnto God, those thinges whiche are gods. When they had heard these wordes, they maruayled and left hym, & went theyr way.

¶ The. xxiiii. Sondaye.

¶ The Epistle. Collos. i.

WE geue thankes to God the father, of oure Lorde Jesus Christe, allwayes for you in ours prayers, for wee haue harde of your faith in Christ Jesu, & of the loue which ye beare to all Saintes, for the hopes sake, which is laide vp in store for you in heauen, of whiche hope ye harde before, by the true word of the Gospel, which is com vnto you euen as it is fruitfull, and groweth as it is also among you, from the day in the whiche ye harde of it, & had experience in the grace of God throughe the truth: as ye learned of Epaphra our deare felow seruaũt, which is for you a faithfull minister of Chriſt, which also declared vnto vs youre loue whiche ye haue in ỹ spirite. For this cause we also, euer since the day we harde of it, haue not ceased to pray for you, and to desire that ye myghte be fulfilled with the knowledg of hys wyll, in all wisdome & spirituall vnderstandinge, that ye myghte walke worthy of the Lorde, that in all thinges ye may please, being fruitfull in all good workes, and increasing in the knowledg of god, strengthed with all myght through hys glorious power, vnto all pati-

ence, & long suffring with ioyfulnes, geuing thankes vnto the father, whiche hath made vs mete to be partakers of the inheritaunce of Saintes in light.

¶ The Gospel. Math. ix.

WHyle Jesus spake vnto the people, behold there came a certayne Ruler and worshipped hym, sayinge: my daughter is euen now diseased, but come and lay thy hand vpon her, and she shall liue. And Jesus arose and followed him, and so dyd his Disciples. And beholde, a woman whiche was diseased with an issue of blonde twelue yeares, came behinde hym, and touched the hemme of his vesture. For she sayde within her selfe: if I maye touche but euen hys vesture onely, I shall be safe. But Jesus turned him aboute, and when he sawe her, he sayd: Daughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers houfe, and saw the minstrels and the people making a noyse, he sayd vnto thē: get you hence, for the mayd is not dead, but slepeth. And they laughed him to scorne: but when the people were put forth, he wente in and toke her by the hand, and sayd: Damosel aryse. And the Damosel arose. And thys noyse went abroad into all that land.

¶ The xxb, Sonday.

¶ The

¶ The Epistle. Jere. xxiii.

BEhold the time commeth, sayth the lord, that I wil raise vp the righteous braūch of Dauid, whiche kinge shall beare rule, and he shall prosper with wysdome, and shall set vp equitie and righteousnes againe in earth. In his time shall Juda be saued, and Israell shall dwell withoute feare. And thys is the name they shal call hym, euen the Lord our righteousnes: and therefore behold, the time commeth sayth the Lord, that it shall bee no more sayd: the Lord liueth, which brought ye children of Israell out of the lande of Egipt: But the Lord liueth, whiche brought forth & led the seede of the house of Israell out of the north land, and from all countreyes, where I haue scatered them, and they shall dwell in theyr owne land agayne.

¶ The Gospel. John. vi.

WHen Jesus lyfte vp his eyes, and sawe a great companye come vnto hym, he sayd vnto Philip: whence shall we bye bread that these maye eate? This he sayde to proue hym, for he hym selfe knew what he would doe. Philip aunswered: two hundreth penyworth of bread are not sufficient for them, that euery man maye take a little. One of his Disciples (Andrew, Simon Peters brother) sayde vnto hym: there is a lad here, which hath fiue barely loaues & two fyshes,

but

10 but what are they amonge so many? And Je-
sus sayd: make the people sit downe. There
was much grasse in the place, so the men sat
11 downe, in number about .v. M. And Jesus
tooke the bread, & whē he had geuen thanks,
he gaue to the Disciples, and the Disciples
to them that wer set downe. And likewise of
12 the fishes as much as they would. When
they had eaten ynough, he said vnto his Dis-
ciples: gather vp the brokē meate, whych re-
13 mayneth, that nothing be lost. And they ga-
thered it to gether, and filled twelue baskets
with the broken meate, of the fyue barelye
loaues: which broken meate remayned vnto
14 them that had eaten. Then those men (whē
they had sene ỹ myracle that Jesus did) said:
this is of a truth the same Prophete that
should come into the world.

¶ On Saint Andrewes day.

¶ The Epistle. Roma. x.

IF thou knowledge with thy mouth, that
Jesus is the Lorde, & beleue in thy hart,
that God raysed hym vppe from death, thou
shalt be safe. For to beleue with ỹ hart, iusti-
fieth, and to knowledge wyth the mouth,
maketh a man safe. For the Scripture sayth:
whosoeuer beleueth on him, shal not be con-
founded. There is no difference betwene ỹ
Jew and the Gentile. For one is the Lord of
all, which is rich vnto all that cal vpon him.

For

For whosoeuer doth call on the name of the Lord, shalbe safe. Howe then shall they call on him, on whō they haue not beleued? How shall they beleue on him, of whom they haue not heard? How shall they heare, without a Preacher? And how shall they preach, except they be sent? As it is written: how beautifull are the feete of them which bring tydings of peace, and bringe tydings of good thinges. But they haue not all obeyed to the Gospel, for Esay sayth: Lorde, who hath beleued our sayings? So then fayth cōmeth by hearinge, and hearing commeth by the worde of God. But I aske: haue they not heard? No doubte their sound went out into all landes, & their wordes into the endes of the world. But I demaund whether Israell did knowe or not? First Moyses sayth, I wyll prouoke you to enuy, by them that are no people, by a foolish nacion I will anger you. Esay after that is bold and sayth, I am found of them ỳ sought me not, I am manifest vnto thē that asked not after me. But against Israell he sayth, all day long haue I stretched forth my handes vnto a people that beleueth not, but speaketh against me.

¶ The Gospel. Math iiii.

AS Jesus walked by the sea of Galile, hee saw two brethren, Simon, which is called Peter and Andrewe his brother, castyng a net

a net into the sea (for they were fishers) and he sayd vnto them follow me, & I will make you to become fishers of men. And they strayght way left their nettes, and followed hym. And when he was gonne forth from thence, he saw other two brethren, Iames ỹ sonne of Zebed, and Iohn his brother, in the shippe with Zebed their father, mendynge their nets, and he called them. And they immediately left the ship and their father, and followed hym.

¶ On S. Thomas Apostles day.

¶ The Epistle. Ephe. rr.

NOw are ye not straūgers, nor forreners, but Citizens with the Saintes, and of the houshoulde of God, are built vppon the foundation of the Apostles and Prophetes, Iesu Christ him selfe beinge the head corner stone, in whom what buildinge soeuer is coupled together, it groweth vnto an holy temple in the Lord, in whom also ye are built together, to be an habitation of God, thorowe the holy ghost.

¶ The Gospel. Iohn. rr.

THomas one of the .rii. which was called Didimus, was not with them whē Iesus came. The other Disciples therfore sayd vnto hym: we haue sene the Lord, but he said vnto them, except I see in his hands ỹ print of the nayles, and put my finger into the print of the nayles, and thrust my hand into

his

hys syde, I will not beleue. And after eyght dayes agayne, hys Dysciples were within, and Thomas with them. Thē came Iesus, when the doores were shut, and stoode in the middest, and sayde: Peace be vnto you. And after that, he sayd to Thomas: bryng thy finger hether, and see my handes, and reache hether thy hande, and thrust it into my syde, and be not faythles, but beleuing. Thomas answered and sayd vnto hym: my Lord and my God. Iesus sayd vnto hym: Thomas because thou hast seene me, thou hast beleued. Blessed are they that haue not seene, and yet haue beleued. And manye other signes truely did Iesus in the presence of hys Disciples, which are not written in thys booke. These are written, that ye myght beleue, that Iesus is Christ the Sonne of God, and that (in beleuing) ye might haue life through hys name.

¶ The conuersation of S. Paule.

¶ The Epistle. Actes. xi.

AND Saule yet breathyng oute threatninges and slaughter, agaynst the Dysciples of the Lord: went vnto the hye priest, and desired of hym letters to cary to Damasco, to the Synagoge, that if he found anye of thys way (whether they were men or women) he myght bringe them bound to Ierusalem. And when he iourneyed, it fortuned

that

that as he was come nye to Damasco, sodenly, ther shined round about him, a light frō heauen, and he fell to the earth, ane heard a voyce, saying to hym: Saule, Saule, why persecutest thou me. And he sayd: what arte thou Lord: And the Lord sayd, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling & astonied, sayd: Lord, what wilt thou haue me to do. And the Lord sayd vnto hym: Aryse, and go into the citie, and it shalbe told thee what thou must doe. The men whych iourned with him, stode amased, hearinge a voyce, but seing no mā. And Saule arose frō the earth, and when he opened his eyes, hee saw no man, but they led hym by the hand, & brought him into Damasco. And he was .iii. dayes without sight, and neither did eate nor drinke. And there was a certayn Disciple at Damasco, named Ananias, and to hym said the Lorde in a vision: Ananias, and he sayde, behold, I am here Lord. And the Lord sayde vnto hym: aryse, and go into ỳ streete (which is called straycht) and seke in ỳ house of Iudas, after one called Saule of Tharsus. For behold he prayeth, and hath seene in a vision, a mā named Ananias, comming vnto hym, and putting his hands on him that he might receaue his sight. Then Ananias answered: Lorde, I haue heard by manye of this man,

how

how much euill he hath done to thy Saincts at Jerusalem. And here he hath authoritie of the hie priestes to binde all that call on thy name. The lord said vnto hym: Go thy way for he is a chosē vessell vnto me, to beare my name before the Gentils and kinges, and ȳ childrē of Israell. For I will shew him, how greate thinges he must suffer for my names sake. And Ananias went his way and entred into the house, and put his handes one hym, and said: Brother Saule, ȳ Lord that appeared vnto thee in the waye as thou cammest, hath sente me, that thou myghtest receaue thy sight, and be fulfilled with ȳ holy ghost. And immediatly, there fel from hys eyes as it had bene scales, and he receaued syght, and arose, and was baptised, & receaued meate, and was comforted. Then was Saule a certayne dayes with the Disciples, which were at Damasco. And straycht way he preached Christ in the Sinagoges, how ȳ he was the sonne of God. But al that heard him were amased, and said, is not this he ȳ spoyled them which called on hys name in Jerusalem? and came hether for that intent that hee myghte bring them bound vnto the hye priests? But Saule encreased the more in strength, and confoūded ȳ Iewes which dwelt at Damasco, affirming that thys was very Christ.

¶ The Gospell. Math. xii.

Peter

Peter answered and said vnto Iesus: Behold, we haue forsaken all, and followed thee, what shall we haue therefore: Iesus said vnto them: verely I saye vnto you, that whē the sonne of man shal sit in the seat of his maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, & iudge the twelue tribes of Israell. And euerye one that forsaketh house or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names sake, shall receaue an hundreth folde, & shal inherite euerlasting life. But many that are first, shallbe last, and the last shalbe first.

¶ The purification of Mary.

The Epistle.

The same Epistle that is appoynted for the Sonday.

¶ The Gospell. Luke. ii.

When the time of theyr purification (after the law of Moises) was come, they brought hym to Ierusalem to present hym to the Lorde. (as it is written in the lawe of the Lord) euery man child that first openeth the Matrix, shallbe called holy to the Lorde, and to offer, (as it is sayd in the lawe of the Lord) a payre of Turtle Doues, or .ij. yong pigions. And behold, there was a man in Ierusalem, whose name was Simon. And the

same man was iust and godly, and loked for the consolation of Israell, and the holy ghost was in him. And an aunswere had he receaued of the holy ghost, that he shoulde not se deathe, except he first sawe the Lord Christe: & he came by inspiration into the temple.

¶ On S. Mathias day.

¶ The Epistle. Actes. i.

IN those dayes Peter stoode vp in the middest of the Disciples, and sayde (the number of names that were to gether, were about an hundreth and twentye.) Ye menne and brethren, thys Scripture muste needes haue bene fulfilled, whiche the holy Ghost, through the mouth of Dauid, spake before of Iudas, whiche was guide to them þ tooke Iesus. For he was nubred wyth vs, and had obtaynes fellowshippe in this ministration. And the same hath nowe possessed a plot of grounde, with the rewarde of iniquitie, and when he was hanged, he burste a sunder in the midste, and all hys bowelles gushed out. And it is knowen vnto all the inhabiters of Ierusalem, in so much that the same field is called in theyr mother tonge, Acheldema. that is to say, the bloudy field. For it is written in the booke of Psalmes: his habitation be voyde, and no man be dwelling therein, & hys Bishoprick let another take. Wherfore

of

of these mē which haue companyed wyth vs (all ẏ time that the Lorde Jesus, had all his conuarsation amonge vs, beginninge at the Baptisme of John, vnto ẏ same day, that he was taken vp frō vs) must one be ordayned, to bee witnes with vs of hys resurrection, And they appoynted two, Joseph whych he is called Bersabas (whose surname was Justus) and Mathias. And when they prayed, they sayd: Thou Lorde, whiche knowest the harts of all men, shew whether of these two thou hast chosen, ẏ he maye take the roume of his ministration and Apostleshyp, from which Judas by transgression fel ẏ he might go to his owne place. And they gaue foorth their lots, and ẏ lot fell vpon Mathias, and he was compted with the. xii. Apostles.

¶ The Gospel. Math. xi.

IN that time Jesus answered and sayd: I thanke thee, O father, Lorde of heauen and earth, because thou hast hyd these thynges from ẏ wise and prudent, & hast shewed them vnto babes, verely father, euē so was it thy good pleasure. All things are geuen ouer vnto me of my father. And no mā knoweth ẏ Sonne, but the father, neyther knoweth any man the father, saue ẏ Sonne, and hee to whom soeuer the Sonne wyll open hym: Come vnto me all ye that labour and are laden, and I will ease you. Take my

yoke

yoke vpon you, and learne of me; for I am meeke and lowly in hart, and ye shall finde rest vnto your soules. For my yoke is easye, and my burthen is light.

¶ The Annunciation of Mary.

¶ The Epistle. Esay. vii.

GOD spake once againe vnto Ahaz, saying: require a token of ỳ Lord thy God, whether it be toward the depth beneath, or toward the hygo above. Then sayd Ahaz: I will require none, neyther will I tempt the Lord. And he sayd: harken to, ye of the house of Dauid, is it not ynough for you, that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lorde shall geue you a token: Beholde a virgin shall conceaue and beare a sonne, and his mother shall call his name Emanuell. Butter and hony shal he eate, that he may know to refuse the euil, and chuse the good.

¶ The Gospell. Luke. i.

AND in ỳ first moneth, the Angell Gabriell was sent from God vnto a Citie of Galile, named Nazareth, to a Virgin spoused to a man whose name was Ioseph of the house of Dauid, and ỳ Virgins name was Mary. And the Angell went in vnto her, and sayd: Hayle full of grace, the Lorde is with thee: Blessed art thou among women. When she sawe him, she was abashed at his saying: and

talkyng hereupon what maner of salutation that shoulde be. And the Angell sayd vnto her feare not Mary, for thou hast foūd grace with God. Beholde, thou shalte conceaue in thy wombe and beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the hyghest. And the Lord God shall geue vnto him ỹ seate of his father Dauid, & he shall reigne ouer ỹ house of Iacob for euer, and of his kingdome there shall be none ende. Then sayde Mary to the Angell: How shal this be, seing I know not a man? And the Angell aunswered and sayde vnto her: the holy ghost shal come vpō thee, and the powre of the hyghest shall ouershadowe thee. Therefore also that holy thynge which shall be borne, shalbe called the sonne of God. And beholde thy Cosine Elizabeth, shee hath also conceaued a sonne in her age. And this is her firt moneth, whiche was called baren: for with God nothinge shalbe vnpossible. And Mary said: behold the hāmaid of the Lorde, be it vnto me accordyng to thy wordes. And the Angell departed from her.

¶ Saint Markes daye.

¶ The Epistle. Ephe. iiij.

VNto euerye one of vs is geuen grace accordyng to the measure of the gifte of Christ. Wherfore he saith: when he went vp on

vp on high, he ledde captiuitye captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lower partes of the earth? He that descended, is euen the same also that ascended vppe aboue all heauens, to fulfyll all thinges. And the very same made some Apostles, some Prophets, some Euangelistes, some Shepeheardes and teachers, to the enfyting of the Saintes, to the worcke and administration, euen to the edyfynge of the body of Christ, tyll we all come to the vnitye of fayth, and knowledge of the Sonne of God, vnto a perfecte man, vnto the measure of y full perfect age of Christ. That we hence forth shoulde be no more childeren wauerynge in age, and caryed about with euery wynde of doctrine, by the wylines of men, through craftynes, whereby they lay wayte for vs, to deceaue vs. But let vs follow the trueth in loue, and in all thinges grow in him, which is the head, euen Christ, in whom, if all the body be coupled & knit together, throughout euery ioynte, wherewith one ministreth to another (according to y operation as euery part hath his measure) he increaseth the body, vnto the edyfying of it self through loue.

¶ The Gospel. John. xv.

I Am the true vine, & my father is an husband man. Euery braunch that beareth

not fruit in me, he will take away. And euery braunch that beareth fruit, will he purge, that it may bring forth more fruit. Now are ye cleane thorow the wordes whiche I haue spoken vnto you. Byde in me, and I in you. As the braunch can not beare fruit of it selfe except it byde in the vyne, no more can ye, except ye a byde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth much fruite. For without me can ye doe nothynge. If a man bide not in me, he is cast forth as a braunche that is withered. And men gather them, and caste them into the fyre, and they burne. If ye abyde in me, and my wordes abyde in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare muche fruite, and become my Disciples. As the father hath loued me, euen so haue I also loued you. Continue you in my loue. If ye kepe my cõmaundements, ye shall bide in my loue, euen as I haue kept my fathers commaundements, and abide in hys loue. These thinges haue I spoken vnto you that my ioy myght remayne in you, and that your ioys might be full.

¶ Saint Phillip and Iames daye.

¶ The Epistle. James. i.

IAmes the seruaunt of God, and of the Lord Iesus Christ, sendeth grestinge to the

the twelue tribes which are scatered abroad. My brethren, count it for an exceading ioye, whē ye fall into diuers temptations. Knowing this, that t' [illegible] f youre fayth gendreth pacience [illegible] ence haue her perfect worke, that ye [illegible] e perfect and sound, lacking nothinge. If any of you lacke wysdome, let him aske of him that geueth it, euen God which geueth to all men indifferētly, and casteth no man in the teeth, & it shall be geuen hym. But let hym aske in faith and wauer not, for hee that doughteth, is lyke a waue of the sea, which is toss of the windes, and caryed wyth violence. Neyther let that man thinke that he shall receaue any thyng of the Lord. A wauering minded man is vnstable in al his waies. Let the brother which is of lowe degree, reioyce whē he is exalted. Agayne, let hym that is ryche, reioyce when he is made lowe. For euen as the floure of the grasse, shall he passe awaye. For as the Sunne ryseth with heate, and the grasse wythereth, and hys flower falleth awaye, and the beautye of the fashion of it perisheth: euen so shall the rich mā perysh in his wayes. Happy is the man that endureth temptation for when he is tryed, he shall receaue the crowne of life which the Lorde hath promysed to them that loue hym.

¶ The Gospel. Iohn. xiiii.

And Jesus sayd vnto his Disciples: let not
your harts be troubled, ye beleue in god,
beleue also in me. In my fathers house are
many mansions. If it so, I would
haue tolde you. I go to prepare a place for
you. And if I go to prepare a place for you, I
will come againe and receaue you euen vnto
my selfe, that where I am, there maye ye be
also. And whether I goe ye knowe, and the
way ye knowe. Thomas sayd vnto him, lord,
we know not whether thou goest, and howe
is it possible for vs to know the waye? Jesus
sayd vnto hym: I am the way and the truth,
and the life. No man commeth to the father,
but by me. If ye hadde knowen me, ye hadde
knowen my father also. And now ye know
hym, and haue seene hym. Philip sayd vnto
hym: Lord, shewe vs the Father, and it suffi
seth vs. Jesus sayd vnto hym: haue I bene so
long tyme wyth you, and yet hadde thou not
knowen me? Philip, he that hath seene me,
hath seene my father, and howe sayest thou
then, shew vs thy father, Beleuest thou not
that I am in the father, and ye father in me?
The wordes that I speake vnto you, I speake
not of my selfe, but the father that dwelleth
in me, is he that doth the workes. Beleue
me that I am in the father, and the father
in me. Or els beleue me for the workes sake.
Merely, verely, I saye vnto you, he that be-

leueth

leaueth on me, the woorkes that I doe, the same shall hee doe also, and greater woorkes than these shal he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do that the father may be glorified be the sonne. If ye shall aske any thynge in my name, I will do it.

¶ Of. S. Barnabe the Apostles day.

¶ The Epistle. Actes xj.

Tidinges of these thynges came vnto the eares of the congregation whiche was in Ierusalem. And they sente forth Barnabas, that he shoulde go vnto Antioche, which when he came, & had seene the grace of God, was glad and exhorted them all, that with purpose of harte, they woulde continually cleaue vnto ỹ Lord. For he was a good man, and full of the holy Ghost, and fayth, and much people was added vnto the Lord. Than departed Barnabas to Tharsen, for to seke Saule, And when he had found hym: he brought hym vnto Antioche. And it chaunced, that a whole yeare they had their conuersation with the congregation there, and taught much people, insomuch that the Disciples of Antioche were the fyrste that were called Christen: In these dayes came Prophets frō the Cittye of Ierusalem vnto Antioche. And there stoode vp one of them named Agabus, & signified by the spirite, that there

shoulde be great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the Disciples everye man according to his habilitye, purposed to send succour vnto the brethren, which dwelt in Jewrye, whiche thing they also dyd, and sent it to the Elders by the hands of Barnabas and Saule.

¶ The Gospel. Iohn xv.

THis is my commaundement, ỳ ye loue together as I haue loued you. Greater loue hath no man, then thys, that a man bestow his lyfe for his frends. Ye are my frẽds, if ye do what soeuer I cõmaund you. Henceforth call I you not seruauntes, for the seruaunt knoweth not what his Lorde doth. But you haue I called frendes: for al things that I haue heard of my father haue I opened to you: ye haue not chosẽ me, but I haue chosen you, and ordayned you to goe & bryng forth fruite, and that your fruits shoulde remayne, that what soeuer ye aske of the father in my name, he may geue it you.

¶ Saint Iohn Baptist day.

¶ The Epistle. Esay. xl.

BE of good cheare my people, O ye Prophets comforte my people, sayeth youre God, comfort Jerusalem at the hart, and tel her that her trauell is at an end, that her offence is pardoned, that she hath receaued of the Lordes hand, sufficient correction for al

her

her sinnes. A voyce cryed in wildernes, prepare the waye of the Lord in the wildernes, make straight the pathe of our God in ỹ desert. Let al vallayes be exalted, and euery mountaine and hill be layd lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glorye of the Lord shal appeare, and al flesh shall at once see it. For why, the mouth of the Lorde hath spoken it. The same voyce spake: now we crye. And the Prophet answered, what shall I crye. That al flesh is grasse, and that al the godlines therof is as the flower of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheles whether the grasse wythereth, or the floure fadeth away, yet the wordes of our God endureth for euer. Go vp vnto the hill (O Sion) thou ỹ bringest good tidynges lift vp thy voyce with power, O thou Preacher Ierusalem, lift it vp without feare, and say vnto ỹ Cities of Iuda: behold your God. Behold, the Lord God shal come with power, and beare rule with his arme. Behold he bringeth his treasure with him, & his workes goe before him. He shall feede his flocke lyke an harde man. He shall gather the Lambes together with his arme, and carye them in his bosome, and shall kindelye intreate those

that

that are younge.

¶ The Gospell, Luke.i.

ELizabethes time came, that she should be delyuered, and she brought forth a sonne. And her neyghbours and her Cosins heard how the Lord had shewed great mercye vpō her, and they reioyced with her. And it fortuned that in the eyght daye they came to circumcise the chylde, and called hys name Zacharias, after the name of hys father. And his mother aunswered and sayde: Not so, but he shall be called Iohn. And they sayd vnto her: there is none in thy kynred that is named wyth thys name. And they made sygnes to hys father howe hee would haue him called. And he asked for writing tables, and wrote sayinge: his name is Iohn. And they maruayled al, and his mouth was opened immediately, and his tong also, and he spake and praysed God, and feare came on all them that dwelt nye vnto them. And al these sayings were noysed abroad throughout all the hye country of Iewry, and al they that heard them, layd thē vp in their hartes, saying: what maner of chylde shall thys bee? And the hande of the Lorde was with hym. and hys father Zacharias was filled wyth ye holy ghost, and prophecied, sayinge: Prayled be the Lorde God of Israell for he hath visyted and redemed his people, and hath rayled

vp an

vp an horne of saluatiō vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holye Prophets, whyche were sinces ỹ world began. That we shoulde be saued from our enemies, and from the handes of all that hate vs. That he would deale mercifully with our fathers, & remember his holy couenaunt. And that he would performe the othe, which he sware to our father Abraham, for to geue vs. That wee being deliuered out of ỹ hands of our enemies might serue him with out feare, all the daies of our lyfe, in such holines, and righteousnes as are acceptable before him. And thou child shalt be called the Prophet of the highest, for thou shalt go before the face of the Lorde, to prepare his wayes: to geue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercye of our God, whereby the day spring frō an hie hath visited vs. To geue lyght to them that syt in darkenes, & in the shadow of death, to guyde our feete into the way of peace. And ỹ childe grew and waxed strong in spirit, and was in wildernes tyl the day came, when he should shew him selfe vnto the Israelites.

¶ Saint Peters day.

¶ The Epistle. Actes xii.

AT the same tyme, Herode the kynge stretched forth hys handes to vexe certayne

layne of the congregation. And hee kylled James the brother of John with the sword, And because he sawe it pleased the Iewes, he proceded further, and tooke Peter also. The were the dayes of swete bread. And when he had caughte hym, her put him in prison also, and delyuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym forth to the people. And Peter was kepte in prison, but prayer was made without ceasinge of the congregation vnto God for him. And when Herode would haue brought hym out vnto the people, the same nyghte slepte Peter betwene twoo soldyers bounde with two chaines. And the kepers before the doore kept the prison. And beholde, the Aungell of the Lord was there present, & a light shined in the habitation. And he smote Peter on the syde, and styred him vp saying aryse vp quickely. And his chaynes fell of from hys handes. And the Aungell sayd vnto him: gyrd thy self, and bynde on thy sandales. And so he dyd. And hee sayde vnto him: caste thy garment about thee, and folowe me and he came out, and folowed hym, and wist not that it was truth which was don by ỹ Aungell, but thought he had sene a vision. When they wer passe the fyrst and ỹ second watch they came vnto the yron gate that leadeth vnto the cytye, whyche opened to them by the

owne

dwelle ccrde. And they went out, and passed through one streete, and forthwyth ỹ Angel departed from hym. And when Peter was come to himselfe, he sayd: now I knowe of a surety that the Lord hath sent his Aungell, and hath delivered me out of the hand of Herode, and from all the wayting of the people of the Jewes.

¶ The Gospel. Math. xvi.

WHen Jesus came into the coastes of ỹ cities whiche is called Cesarea Philippy, he asked hys Disciples, saying: whom do men say that I the sonne of man am? They sayde: some say that thou arte John Baptist, some Helias, some Hieremias, or one of the nomber of the Prophets. He sayd vnto them: but whom saye ye that I am? Simon Peter answered and sayd: Thou art Christ the sonne of the lyving God. And Jesus answered and sayd vnto hym: happye arte thou Simon the sonne of Jona is, for flesshe and bloud hath not opened that vnto thee, but my father which is in heauen, I saye also vnto thee, that thou art Peter, and vpon this rocke I wil builde my congregation. And the gates of hell shal not preuayle against it. And I will geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou bindest in earth, shall be bound in heauen, and whatsoeuer thou lookest in earth, shall be loosed in heauen.

¶ Against

¶ Saint Iames the Apostle.

The Epistle. Actes. xi.

IN those dayes came Prophets from the Citie of Ieruſalem, vnto Antioche. And there rose vp one of them named Agabus, and ſignified by the ſpirit that there ſhould be great dearth throughout all the worlde. which came to paſſe in the Emperour Claudius dayes. Then the Diſciples, euery man according to his habilitye, purpoſed to ſende ſuccour vnto the brethren, which dwelte in Iewry: which thing they alſo dyd, and ſent it to the Elders by the handes of Barnabas and Saule. At the ſame tyme Herod ỳ king ſtretched forth his handes to vexe certayne of the congregation. And he killed Iames the brother of Iohn with ỳ ſworde. And becauſe he ſaw it pleaſed the Iewes, he proceded further and tooke Peter alſo.

¶ The Gospell. Math. xx.

THen came to him the mother of Zebedes children, with her ſonnes, worſhippyng hym, and deſiryng a certayne thyng of him. And he ſayd vnto her: what wilte thou? She ſaid vnto him: graunt ỳ these my two ſonnes may ſit, the one on thy ryght hande, and the other on thy left in thy kingdom. But Ieſus aunſwered and ſayde: ye wotte not what ye aſke. Are ye able to drynke of the cup that I ſhall drinke of, and to bee baptiſed wyth the

Baptiſme

Baptisme that I am baptised with? And they sayd vnto hym: we are. He sayde vnto them: ye shall drinke in dede of my cup, and be baptised with the baptisme that I am baptised with: but to syt on my ryght hand, and on my lefte, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And whē the ten heard thys, they disdayned at the two brethren. But Jesus called them vnto hym, and sayd: ye knowe that the princes of the nations, haue dompynion ouer them, & they that are greate men, exercise authorytye vpon them, it shal not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue hys lyfe a redemption for many.

¶ Saint Barthelmewe.

¶ The Epistle. Actes. v.

By the handes of the Apostles were many signes, and wonders shewed amonge the people. And they were altogether with one accord in Salomons porch. And of other durste no man ioyne hymselfe to them, neuertheles the people magnyfyed them. The number of them that beleued in the Lorde, both of men and women grewe more and more

wayes, in so much that they brought the sicke into the stretes, and layd them on beds, and couches, that at the leaste waye, the shadowe of Peter when he came by, myghte shadowe some of them. There came also a multitude out of the Cityes rounde about vnto Ierusalem, bringing sicke folkes, and them whyche were vexed with vncleane spirites. And they were healed euery one.

¶ The Gospell. Luke. xxii.

AND there was a stryfe amonge them which of them should seme to be the greatest. And he sayd vnto them, the kings of nacions reigne ouer them, and they that haue authoritye vpon them, are called gracious Lordes, but ye shall not be so. But hee that is greatest among you, shal be as the yonger And he that is chiefe, shall be as he that doth ministre. For whether is greater, he that sitteth at meate, or he that serueth? Is not hee that sitteth at meat. But I am amonge you as he that ministreth: ye ar they which haue bidden with me in my temptations. And I appoynt vnto you a kingdome, as my father hath appoynted to me, that ye maye eate and drinke at my table in my kyngedome, and sit on seates, iudging the twelue trybes of Israell.

¶ Saint Mathewes day.

¶ The Epistle. ii. Cor. iiii.

Seing

SEeing that we haue suche an office, e-uen as God hath had mercy on vs, we fainte not out of kynd, but haue cast from vs the cloke of vnhonesty, and walke not in craftynes, neyther handle we the woord of God deceitfully, but open the truth, & repose oure selues to euery mans conscience in the sight of God. If our Gospell be yet hyd, it is hyd among them that are lost, in whom the God of thys worlde hath blynded the myndes of theym, whiche beleued not, least the light of the Gospel, of the glory of Christ (which is the Image of God) shoulde shyne vnto them. For we preache not oure selues, but Christ Jesus to bee the Lorde, and oure selues your seruauntes, for Jesus sake. For it is God that commaunded the lyghte to shyne out of darkenes, which hath shyned in our hartes for to geue the lyght of the knowledge of the glorye of God, in the face of Jesus Christ.

¶ The Gospell. Math. ix.

AND as Jesus passed forth from thence, he saw a man (named Mathew) sitting at the receipt of custome, and he sayde vnto hym, followe me, and he arose and followed hym. And it came to passe, as Jesus sat at meate in hys house, beholde manye Publicans also and synners that came, sat downe with Jesus and hys Disciples. And when

the Pharisseys saw it, they sayd vnto his disciples: why eateth your Master with Publicans and synners? But when Jesus herd that, he sayd vnto them: they that be strong nede not the Phisicion, but they that are sick. Goe ye rather and learne what that meaneth. I wyll haue mercy, and not sacrifice. For I am not come to cal the ryghteous, but synners to repentaunce.

S. Michaels and all Angels day.

The Epistle. Apoca. y.

There was a great battayle in heauen, Michaell and hys Aungells foughte wyth the Dragon, and the Dragon fought wyth hys Aungels, and preuayled not, neyther was theyr place found any more in heauen. And the great Dragon that olde Serpent, called the Deuill and Sathanas, was cast out, whyche deceaueth all the worlde. And he was cast into the earth. And his aungels were cast out also wyth hym. And I herde a loude voyce, saying: in heauen is now made saluation and strength, and the kyngdome of our God, and the power of hys Christ. For the accuser of our brethren is cast downe, whyche accused them before our God, daye and nyght. And they ouercame hym by the bloude of the Lambe, and by the woorde of theyr testimonye, and they loued

loued not theyr lyues vnto the death. Therefore reioyce heauens, & ye that dwell in them. Wo vnto the inhabiters of the earth, and of the sea. For the Deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

¶ The Gospell. Math. xviii.

AT the same tyme came the Disciples vnto Iesus, saying: Who is the greatest in the kyngdome of heauen? Iesus called a childe vnto hym, and set hym in the myddest of them, and sayde: Verely I saye vnto you, except ye tourne, and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth hym selfe as this childe, the same is the greatest in the kyngdome of heauen. And who so receaueth suche a childe in my name, receaueth mee. But who so doth offende one of these lyttle ones, whych beleue in me, it were better for hym that a mylstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo vnto the world because of offences, necessary ye it is that offences come. But woo vnto the man by whom the offence cometh. Wherfore if thy hand or thy foote hinder thee, cut hym of, & cast it from thee, it is better for thee to enter into lyfe, halt or maimed, rather then thou shouldest (hauyng two handes, or

two feete) bee cast in to euerlastyng fire. And if thyne eye offend thee, plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, rather then (hauing two eyes) to be cast into hell fyre. Take heede that ye despise not one of these lytle ones. For I say vnto you: that in heauen their Angels doo alwayes beholde the face of my father whych is in heauen.

¶ S. Luke Euangelistes day.

The Epistle. ij. Tim. iiij.

WAtche thou in all thynges, suffer afflictions, doo the woorke of a Euangelist, fulfil thine office vnto the vttermost, be sober. For I am nowe ready to be offred, and the time of my departing is at hand. I haue fought a good fyght, I haue fynished my course, I haue kept my fayth. From henceforth there is layde vppe for me a crowne of ryghteousnes, whych the Lord (that is a righteous Iudge) shall geue me at that day, and not to me onely, but vnto all them also that loue hys comming. Do thy diligence, that thou mayest come shortly vnto me. For Demas hath forsaken mee, and loueth thys present worlde, and is departed into Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bryng hym with thee, for he is profitable vnto me

to me for the ministratiō. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, when thou commest bryng with thee, and the bookes, but specially e the parchment. Alexander the Coppersmyth hyd me muche euyll, the Lord rewarde hym accordyng to hys deedes, of whom beware thou ware also. For he hath greatlye withstoode our wordes.

¶ The Gospell. Luke. x.

THe Lord appoynted other seuenty and two also, and sent them two and twoo before him into euery citie and place, whether he hymselfe would come. Therefore he sayde vnto them: the haruest is great, but the laborers are fewe, praye ye therefore the Lorde of the haruest, to sende forth labourers into the haruest. Go your wayes, beholde I sende you forth as Lambes among Wolues. Beare no wallet, neither scrip nor shooes, and salute no man by the waye. Into whatsoeuer house ye enter, firste say: peace bee to thys house. And yf the sonne of peace bee there, your peace shall rest vpon hym, if not, it shall returne to you agayne. And in the same house tarye styll, eating and drynking suche as they geue. For the labourer is worthy of hys reward.

¶ Simon and Jude Apostles day.

¶ The Epistle. Jude. j.

IUdas the seruaunt of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesu Christ. Mercy vnto you, and peace and loue be multiplyed. Beloued, when I gaue all diligence to wryte vnto you of the common saluation, it was needefull for mee to wryte vnto you. To exhorte you, that ye should continually labour in the fayth which was once geuen vnto the Saintes. For there are certayne vngodly men, craftely crept in, of which it was written afore time, vnto such iudgement. They turne the grace of our god vnto wantonnesse, and denye God (which is the onelye Lord) and our Lorde Jesu Christ. My mynde is therefore to put you in remembraunce, forasmuch as ye once knowe thys, how that the Lord (after that he had delyuered the people out of Egipt) destroyed them which afterwarde beleued not. The Aungels also which kept not theyr fyrst state, but left their owne habitation, hee had reserued in euerlastyng chaynes vnderdarkenes, vnto the iudgement of the great daye: euen as Sodome and Gomorre, and the Cities about them, in lyke maner defyled themselues with fornications, and followed straunge flesshe, are set forth for an example, and suffer the payne of eternall fire. Lykewyse these beyng deceaued by dreames, defile the flesshe, despise

spise rulers, and speake euill of them that ar in authoritye.

¶ The Gospell. Iohn.xv.

THis commaunde I you, that ye loue together. If the world hate you, ye knowe that it hated me, before it hated you, If ye were of the world, the world would loue his owne. Howebeit, because ye are not of the world, but I haue chosen you out of ꝑ world therfore the worlde hateth you. Remember the woord that I sayd vnto you, the seruaunt is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they wyll kepe yours also. But all these thynges wyll they doe vnto you, for my names sake, because they haue not knowen him that sente me. If I hadde not come and spoken vnto them, they shoulde haue had no sinne, but now haue they nothing to cloke their sinnes withall. He that hateth me, hateth my father also. If I had not done among them the woorkes whiche none other man dyd, they should haue hadde no sinne. But nowe haue they both seene and hated, not onely me, but also my Father. But this happened that the sayinge myghte be fulfilled that is written in their law, they hated me without a cause. But when the comforter is come, whom I wyll sende vnto you, from the Fa-

ther, euen the spirite of truth (which proceedeth of the father) he shall testifie of me. And ye shall beare wytnes also, because ye haue bene with me from the begynning.

¶ On all Saintes day.

¶ The Epistle. Apoca. vij.

BEholde, I Iohn saw an other Angell ascend from the rysing of the Sunne, whych had the seale of the lyuing God, and he cryed wyth a loude voyce to the four angels (to whom power was geuē to hurt the earth and the sea) saying: hurt not the earth, neyther the sea, neyther the trees, vntyll we haue sealed the seruauntes of oure God in theyr foreheades. And I hearde the number of them which were sealed, and there were sealed an hundred and foure and forty thousand of al the tribes of the children of Israel.

Of the tribe of Iuda were sealed. xij. M.
Of the tribe of Ruben were sealed. xij. M.
Of the tribe of Gad were sealed. xij. M.
Of the tribe of Aser were sealed. xij. M.
Of the tribe of Neptalim wer sealed. xij. M.
Of the tribe of Manasses were sealed. xij. M
Of the tribe of Simeon were sealed. xij. M.
Of the tribe of Leui were sealed. xij. M.
Of the tribe of Isachar were sealed. xij. M.
Of the tribe of Zabulon were sealed. xij. M
Of the tribe of Ioseph were sealed. xij. M.

Of

Of the tribe of Beniamin were sealed. xij.

After thys I beheld, and lo, a great multitude (whych no man could number) of nations and people, and tongs, stoode before the seate, and before the Lambe, clothed wyth long whyte garmentes, and palmes in their handes, and cried with a loud voyce, saying: Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the lambe. And all the Angels stoode in the compasse of the seate, and of the elders, and of the foure beastes, and fell before the seate on their faces, & worshipped God, saying: Amen. Blessing, and glory, and wysedome, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

¶ The Gospell. Math. v.

IEsus seing the people, went vp into the mountayne, and when he was set, hys disciples came to hym, and after that he had opened hys mouth, he taught them, saying: Blessed are the poore in spirite, for theirs is the kingdom of heauen. Blessed ar they that mourn, for they shal receaue comfort. Blessed are the meeke, for they shall receaue the inheritaunce of the earth. Blessed are they which hūger and thirst after ryghteousnes, for they shall be satisfied. Blessed ar the mercifull, for they shall obtayne mercy. Blessed are the pure in hart, for they shall see God

Blessed.

Blessed are the peace makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theyrs is the kingdome of heauen. Blessed are ye whē men reuile you, & persecute you, and shall falsely say all maner of euill sayings agaynst you for my sake. Reioyce and be glad for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ At the buriall of the dead

¶ The Epistle. j. Thess. iiii.

I Would not haue you ignorant brethren, that ye should be ignorant concerninge them whiche are fallen a sleepe, that ye sorowe not as other do whiche haue no hope. For if we beleue that Iesus died, and rose againe: Euen so theym also, which slepe by Iesus, will God bring a gaine with him. For this say we vnto you in the word of ỹ Lord, that we which shall liue and shall remaine in ỹ comming of the lord, shall not come ere they which slepe. For the Lord him self shal descend from heauē, with a shoute, and the voice of the Archangel and trompe of God. And the dead in Christ shall arise first. Then we whiche shall liue (euen we which shall remaine) shall be caught vp with theym also in the cloudes to meete the Lord in ỹ aire. And so shall we euer be with the Lord, wherfore comfort your selues one

another

another wyth these wordes.

¶ The Gospell. John. vj.

JEsus sayd to hys Disciples, and to the Iewes: All that the father geueth me, shall come to me. And he that cõmeth to me, I cast not away. For I came down from heauen, not to doo what I wyll, but that he wyll, whych hath sent me. And thys is the fathers wyll, whych hath sent me, that of all which he hath geuen me, I shal lose nothing: but rayse them vp agayne at the last daye. And thys is the wyll of hym that sent me, that euerye one whych seeth the sonne, and beleueth on hym, hath euerlastyng lyfe. And I wyll rayse him vp at the last day.

Amen.

John xi. (.z.)
vers. 25. 26.

I am the resurrection & the life, he that beleeueth in me, though he were dead, yet shall he liue,

And whosoeuer liueth, & beleeueth in me, shall neuer dye.

Stirpis Benigne [illegible] in a dreame (as Tully makes report) that all men liued well, done good in true contrie and vertuous rightiousnes, had a certaine place appointed in heauen, where they should enioy euerlastinge blisse & happines: that many liued there accordinglie, and they hoped

were Attlie cotinuyssed, beinge lastued from
bodie wt out offaryson, and their liste Lent on
earth were but a dethe in comparison vnto that
ye presently applyed and sude, why shen doe I
stay vppon the earth, and nat take not hast
to be ffree? Soe yeten by our meditacion may
trinke vppon those things, wt god Cath ppared
for them that love him, beinge sure we neither
Cath seene, nor eare hath harde, nor ran ppossible
ent in to the hart of man, 1 Cor. 2. 9. may be
wayted to mak vs bee alle out of the ayp. Phil.
1, 23.

C Imprynted at London, by John Au=deley, dwelling in little Brittaine streete beyonde Aldersgate.

I am the resurrection and the life. Christ is Christ com-
fort, and the secret salvation that belong in
Christ. Therfore is it that they can Comforte
heart. The ey are afflicted strongly on ye, but
they Came Christ obedient to his father, wch will
it is, that he should not loose any of all those,
wch he hath given him. They are holden with
grievous diseases: but Christ raiseth them
that they perish not in secret disease. They
are condemned in sinne: but Christ hath sati
fyed for sinne. They dye, and are ingrafted
by faith in Christ unto: but Christ doth preserve
them unto the vtmost life, and will rayse them
up in the last day. Therfore although all
thinges in the worlde befall and happen, but

nod, yet we must come in sure confidence, & know that all things fall out for ye best to them that love and feare God.

I am the resurrection &c. These words are ye first effectuall dialogue, that Christ hath with Martha & vseth first, touching ye true nature of Christ vnto, for we confesse of 2 parts, ye first is ye resurrection 2 ye life. 2 ye explication of ye same sentence, wherein he expresseth distinctly and generally either member, & that he is ye resurrection in these words, he that believeth in me, though &c. 2 that he is the life in these words, and whosoever liveth &c.

I am the resurrection &c. Whereupon I will rather bid you beleeve in me to life, but I am the resurrection &c. We read that ye dead were raysed in name of these saints, as Tabitha of Peter Act. 9. Eutychus of Paul Act. 20. and a dead man fell into ye sepulchre of Elisha, wherein, & touched vpon his feet. But yet none of them is the resurrection and the life &c. as Christ is the resurrection of the dead. Christ is it, of whose onely power and grace resurrection, and life doth rise.

In like sense of speech we find it said of Abraham, we know that Henoch is the resurrection, but that he was seen or that Elias is life: but that he liveth. So we say not of Daniel that he was righteous, but righteousness: of Job that he was vpright but vprightness: of Salomon that he was wise one, but wisedome: yet all these are verified of Christ. 1 Cor. 1, 30. who of God is made vnto vs wisedome and righteousness, and sanctification, and redemption.

christ is sayde to be the resurrection & the life
because none are raysed vpe doe liue but by
him. gal. 2. 20. in that now liue we not by
our owne workes but by faith in his bloude. & because he is author of
all ryght & resurrection, or life or glorye. Christ
is all in all. in him we haue all these promises of the
godhead. Colos. 2. 9. & how can they
not the spirit be in vs. Rom. 8. 9. but we all
must receyue of christs fulnes. Iohn. 1. 16. Thus the
sacramentes be signes whereby we are regenerated. &
is the seale be a confirmed we are enheritours
of christ & his promyses we are incorporated
to christ, & his mystycall body, & is the
resurrection, & he that we are raysed vp vnto life
and ioye of life. Wherby we liue in christ.

Again one saith to christ, and sayeth vnto him
good master, he answered & sayde why callest thou me good
there is none good
but one, that is god. Thus christ we may
learne 2 thinges of this answere. See
my sermon in Matt. 32. Christ nor mary
the dead but he that is gone to heuen by christ, in
deyinge & liuinge and made one same with him
Adam is a figure of christ. See more
of this in the 4. article & reason in Iohn. 1.

The resurrection why & the resurrection
because he dyd regenerate and begett vs anew
by his spirit of the power of Adam, whereof we shulde
from hens, by the reason of sinne, & that after we might
be prime to leade a newe life. Also in that men
do liue, and breath, & we are endued with sense,
vnderstandinge, and wyll, and that tendeth to de-
struction, therefore there is one part or facul-
tye of the soule that is not rotten yet. See my
Sermon in Cantic. Kesteph. int. of.

Cherefore they that beleeue in Christ, although they
before time were dead, yet by beginning a liue. Be-
cause faith is the principall meane whereby the
soule liueth, and doth as it were quicken the soule, that
it may liue vnto God, according to that saying. The
dead shall heare the voice of the sonne of
God, and they that heare, shall liue. Agreeable
vnto the excellent commendation of faith, that
assuring vs, that by the life of Christ we shall
be saued from death.

In the last iudgement I vewed vnto them
all obiections, made particularly against the
same, which be
made or vnmade, vnwrested or vnwrested, this doth
not driue vnto vs the promises of this euer
misseruing faith, whereby we are made partakers
of life, and beleeue vnto iustification.
Rom. 10.

There is question made, why
Matthew doth not vnto Matthia assigne
the [illegible] seeing he liued in the
Christian time was declared, o
although the rest did not, In so much that Christ
himself called his Apostles, that they all should
be offended at him there by. The faith-
full many times seeme taken from vs, the assi-
stance of the holy ghost withdrawen, but neuer
vtterly withdrawen, but for a time. It
is not without cause that Peter saith
1. Pet. 1. Christ was declared in
the last time. Paul and another walking to
Emaus Christ himself ioyned himself vnto them, and
after them rose they were guided. They

Christe for the wife, the wife for the
husband, children for their parents,
parents for their children, and
neither grieue and trouble, and
Hope. Thou Christ of resurrection and
of life art to all, and shalt
allow after. Thy shall not return vnto
but thou shalt go to them, thou shalt be
not in the dust of the earth, and
after wards be raised by thy and thou
shalt be partaker of the kingdome for euer
for thou. / 2 Vse.

2 A comfort to all christians Christe, and
psal. 16. 9. My flesh shall rest, my tongue re-
ioyce, and my flesh also shall rest in hope.
therefore if I commit not body and soule
to Christ not trust my soule
shall not suffer hime Christ one to see corrup-
tion. Comfort of faithfull be cause
of Christ and mistrie, for the day of resur-
rection shall vnto all faithfull ioyfull
time of meeting, and felicitie and
1 Cor. 15. 19. saith a time of mistrie
vnto vnto vnto, shall then
shall and be filled with the fruite of the
tree of life. and vnto vnto, vnto natiue,
shall then reioyce with the white garmen
ute dipped in the blood of the lambe, and
vnto vnto, now come shall and all
members and neither Apostle. sing in Enchir. c. 91.

to labour and strive against the natural feare of death, death being but a passage or middle point from this life to eternall life. For death not only the olde enemyes of mans saluation, and of about all the power of Satan vnto vtter confusion, vntill resurrection be past. So Paul against, we know that if our earthly house of this tabernacle were dissolued, we haue a building of God, an house not made with hands, eternall in the heauens.

4 Pet.

Seeing we that suffer in the flesh, arme our selues with the same affliction, for he that hath suffered in the flesh, ceaseth from sinne, that he no longer should liue the rest of his time in the flesh to the lustes of men, but to the will of God. 1 Pet. 2. 24. in that he hath taken away all the temptations, made this our comfort, that we should not againe in the end be ouercome of them. And about. Heb. 11. 35. saith, that the seruants of God in the olde Testament refused to be deliuered: because they looked for a better resurrection.

5 Pet.

It is a bridle to restrayne vs from sinne, and a comfort to make vs go forwarde in all goodnesse of life and religion. 1 Cor. 24. 16. Paul saith, he had good hope toward God, that the resurrection of the dead should be both of the iust, and vniust, and in this respect he endeuored

this body to death? I must needs dye, because my body is full of sinne and I will willingly die that I may be deluded from this body unto sinne: I must needs dye, because I am full corruption and must be changed, and I will willingly dye, because I would put on incorruption, that I might see god: I must needs dye because I beare the image of a earthly man and I will willingly dye, that I may be like the Heauenly Jesus Christ: and I must needs dye, because it is gods ordinance, and I will willingly dye that I may serue mine obedience to his will. For these causes I submit my selfe to the determinate day, who Eath appointed for all men once to dye. And I am eyther not at all afrayed &c.

Though dead yet not in soule, but once in body.

Explicatio 2 Membri.

And whosoeuer liueth &c. Therfore he shall liue. These life are manie benefits, and progatiues.

1 An absolute freedome from all wantes.
  1 In the minde, noe ignorance &c.
  2 In the body, noe feare, noe sickenes
2 Perfect knowledge of god. Better then was
  1 In Moses.
  2 In Paul.

Qu: whether men shall know one another after this life.

An. yea. As Adam in his innocencie &c.

Dat[e] in the transfiguration Moses and Elias.
therfore like the elect shalbe
Replie: whether after an earthly
manner?
Not knowne.

3 Perfect love. The love is rewarding by
knowledge thereof.

4 [illegible] shall saluth. Esay 66. from
moneth to moneth and sabbath to sabbath
all flesh shall come to worship before me.

5 The bodies of all y[e] elect like christ.
Immortall bussheable and eternall riches.
1. Pet. 1. An exceeding rich[es] of
glorie but by right & unde[r] these are pro-
mised for evermore.
Whether sundrie degrees of glorie?
[illegible] all like wise. Daniell They y[t]
be wise 2 Peter 1 degrees in hell.
[illegible]
Use.
1 To be thankfull, in sorrow we shall
not [illegible] Heaven Rev. 21. 3.
2 To be sure of and assurance of
Rev. 21. 27.